THE ARYAN PATH

VOLUME XLI - NO. 6

August 1970

EDITORIAL REPRINT from
J. S. COLLIS
Meditation in a Bluebell Wood: A Message for August

JOHN VYVYAN
Man and Nature in Conservation Year

J. B. DORAB
The Entangled and the Disentangled Man

S. C. THAKUR
Science and Ethics

M. S. ALI BAIG
Beauty

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The Nagas in the Nineteenth Century; The Relevance of Mahatma Gandhi to the World of Thought; Lao Tzu and Taoism; The Tibetan Book of the Dead; Oriental Mysticism; John Locke; Psychotherapy and Existentialism; The Struggle in Mozambique

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however dimly and lost among the host —
as does the Evening Star
to those who tread their path in darkness.

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THE ARYAN PATH

Point out the "Way" – however dimly, and
lost among the host – as does the evening star
to those who tread their path in darkness.

–The Voice of the Silence

VOL. XLI AUGUST 1970 No. 6

J. S. COLLIS

Meditation in a Bluebell Wood

A Message for August

[We reprint this meditation from THE ARYAN PATH, August 1936. – ED.]

THE COUNTRYSIDE dies in the winter. When autumn is over and before spring has begun to approach, during December and January, everything really does die; there is no life, all is dreary and forlorn.

We human beings do not die every year in this manner, and in order that we shall not feel the deadly hand, we have made cities into which we can escape and thus defeat the rhythm and deny the wheel.

Sometimes, walking outside my cottage in the winter, cast down by the casting down of life around, chilled by the cold unsmiling bitterness of so much lifelessness, I have thought that perhaps we likewise should die in some sense every year – so that we also might rise again.

We do not do so. We refuse the natural. We turn our back on the rhythm of life, even declining to recognize when the new year starts, and fixing it for January instead of April. When it really does begin, when the whiff of spring which is the *odour* of resurrection rises from deep down in the earth, when that which was dead is alive again, and that which was lost is found – there are few of us who are so joined with Nature as to rise also with renewed vitality in the radiance of another birth.

It is a pity. For we pay dearly for losing touch with Nature. We thus lose touch with reality. We see no meaning in life. We go mad. I use words carefully. There is no genuine health or sanity in the man who, given brain, eye, and common sensation, employs only the first of those instruments when attempting to answer the fundamental questions that vex his soul. Yet that is the approved method. We do not *experience* the world: we puzzle over it by lamplight. But experience must come first, otherwise our thoughts are without value, they have no validity, no foundation. Thought, we must have – certainly. There is no anti-thought movement. We can

never have enough good Reason. But there is a vast difference between Reason and *reasoning* in the void.

But you know all this; I am preaching to the converted. The point of this essay is not to make abstract truisms, but to witness concretely to their practice, on however humble a scale. There is a flower called the bluebell. It has done much for me – more than any reasoning *in vacuo,* and more even than books or articles on the danger and futility of such reasoning. It has provided me over and over again with the most far-reaching experiences; there have been occasions when, standing amongst the bells, I have felt the walls of the imprisoning intellectual consciousness cracking, fields of vision opening before me, and waves of sanity passing through.

I live close to a bluebell wood that is likely to remain as the most remarkable I have ever known (specialist though I am in this matter), owing not only to its oceanic dimensions but to the number of angles at which a fresh surprise is possible. There are not only lakes of bluebells, but a few rivers as broad as the Avon, and some streams with high banks and overhanging branches.

On a May morning last year, rising at six, I went into the wood. The gate, as usual, opened upon a path which led immediately to where heaven had been established upon earth. Then I made for one of the narrow streams, waiting for a special corner. On arriving I stood still – with the authentic spell. I will not call it a long thin stream of blue water; for it was so much more exciting than water, being composed only of bells, and besides there was a *green* footpath in the centre – and the whole was arched by greenery. The sun was rising, and chanced at that moment to throw down some pink and vermilion tinted rays upon an open space of blue, at the far end of the tunnel. And many birds sang.

Then straightway Shakespeare's phrase rose before me – *Ripeness is all.* It is all. Life has no other goal. There is no other aim in life save that each separate thing may unfold itself perfectly. As I stood there in the bluebell wood I *saw* that so clearly. I knew that Creation was perfect and that it could never be more perfect at one time than at another time. As I stood there I was absolved from the idea of Evolution Upwards, I was liberated from the problem of progress. The goal of life was not going to be attained tomorrow – for lo! it had been attained already here. It would be attained again. When anything unfolds and ripens completely perfection has been achieved, and never can there be any more potentiality of perfection at one time than at another. The Flame of Life burns at the same temperature for ever, and evolution only means that God fulfils Himself in many ways. Today is not a preparation for tomorrow, nor this for that: each thing *is* in its own right, and not subject to comparison. It should not be the conscious goal of anything to evolve slowly throughout centuries from something *low* into something *high.* Rather it should seek to unfold perfectly in the life permitted – each in its own way, each in its own time. There

may be a certain mystic evolution beyond our understanding, but we should not intellectualize the idea and cast our present-unloving eyes into the beaming future; but strive for immediate perfection. Beauty does not evolve, joy does not evolve. This was clear to me as I gazed at this piece of perfection, this complete unfolding, where to conceive anything better along those lines would be fantastic. As I stood there I could feel how the potentialities of life at the moment were exactly the same as they were in the Middle or Dark Ages when the sun also shone and the flowers also unfolded.

I had realized this before in the same dynamic way, but I am always grateful when a fresh revelation comes; it is the kind of capital that I like to replenish. It is a particular realization that needs constant re-stating, and will always return because it is a truth and not a concept. It is the ancient vision of Heraclitus who saw life as the sustained upleaping of a Fountain of Fire — "the Ever-living Flame, kindled in due measure, and in like measure extinguished."

That was in May. During the following August I was sitting in the wood one day. The bluebells had dried into seeds. Every stalk was now hung with a rattling belfry of seed-pouches. Those green stalks were now dry, yellow, and weightless, and each bell was a hard closed pouch of seeds. I plucked a whole stalk and opened up one of these pouches. I found an average of fifty seeds in each (I must check that again this year), and on each stalk there was an average of eight pouches. $8 \times 50 = 400$. There were 10 stalks in every area of, say, my shoe's width and length: that is, room for 4,000 seeds. I looked round at the ocean of seeds; and, like Eddington, who has to invent a new word when he gets past trillions in his astronomical calculations, I tried to think of a numeral that would do justice to such a mass of possible new bluebells. And I thought of the trillions that were already rooted and waiting for the next spring. I wondered how many of the new ones would be successful in their battle to get born.

And, as I sat there examining these things carefully, I was as happy in this analysis as earlier in my synthesis. In whatever way one regarded it the spectacle was equally inspiring. I felt the sweep of nature's vitality. The idea of death could receive no emphasis — for everlasting creation and not destruction was what I plainly saw. It was as much a revelation to me as the earlier garment of blue; it was as truly a sign of righteousness; there was in it as great a promise. "I love to see that Nature is so rife with life that myriads can be afforded to be sacrificed and suffered to prey on one another," said Thoreau. "The impression made on a wise man is that of universal innocence." In that same mood, in that "blessed mood" as Wordsworth called it, I felt no need to *reconcile* myself to the scene. I was in the presence of Nature, experiencing it in the most simple manner, and therefore not puzzling over it in a study, nor trying to "work out" the problem of evil and reconcile science with religion. My thoughts followed in the wake of my experience — and I still do not see what other validity thoughts can have.

Then I thought of Man. I saw so clearly his nobility. He alone in Nature tried to lessen the destructive element, incessantly endeavouring to minimize the cruelty of life, to succour the unfortunate, to heal the sick, to raise up those who fall. I thought of his mistakes and backward slidings, but they seemed little compared with the new idea of goodness that he had brought into the world. I thought of his endless inventions and how in spite of his inevitable command over destruction he used those weapons for scarcely more than four years of strife out of every fifty.

Some may think that had I not been sitting in that spot, surrounded by the realities of life, in the midst of holy dying and holy living, hemmed in on every side by the signs of ceaseless preparation for everlasting resurrection from the dead – that I might have failed to achieve so just a perspective.

That is true. Nothing can ever really take the place of contact with Nature. We may conquer her, as we say. We may fly from her. We do both those things. But hers is always the ultimate conquest. For without her guidance we cannot see, we cannot understand – that is, we have no philosophy or religion built upon truth. Again, the city man may say that does not matter; for just as we have said goodbye to Nature so we have learnt to do quite well without religion or philosophy. And that also is true. The mob can do without philosophy and without religion. But a whole nation cannot – unless the people are joined in some great crusade. There must be a nucleus of those who have faith in life. There must be a central core of wise men in a nation from whom the mob may take its counsel and pursue its course. Otherwise the nation cannot hold together, and degenerates. So let us try and keep in touch with Nature even in the winter. She never did betray the hand that loved her – nor the mind and soul.

J. S. COLLIS

The Secret Truth

Never do I speak a harsh word
To him who curses me.
I know that of the Abode of Bliss
Self-control is the key.

Hear this most secret truth:
And hold it fast, if you can.
I explain to you the Mystic Brahman
There's none greater than man.

–*Mahabharata, "Shanti-parvan,"* 300:20
(Trs. by SUJITKUMAR MUKHOPADHYAYA)

JOHN VYVYAN

Man and Nature in Conservation Year

[Mr. John Vyvyan was a field-archaeologist before becoming a writer, and has worked in the Western Mediterranean and the Middle East. His change of profession was due to an illness. His works include Shakespeare criticism and psychical research. His three books, *The Shakespearean Ethic, Shakespeare and the Rose of Love* and *Shakespeare and Platonic Beauty* all show an intuitive grasp of the inner meaning and traditional heritage of the plays. His latest book, *In Pity and in Anger,* is a protest against man's exploitation of his simpler fellow creatures.

His present article is a salutary reminder of the limitations of our understanding of other forms of life and of our right relationship to them.—ED.]

1970 is Conservation Year. This is something to be thankful for; but it is no reason for complacency, and still less for pride. Why have our governments thought it necessary? Unfortunately it is not because of a new-found sympathy with the rest of life. Our factory-farms and our vivisection laboratories will certainly continue, and probably multiply, in 1970 as in former years. No; we have not suddenly grown kind. We have simply come to realize that in certain fields our brutal exploitation is endangering ourselves. It has reached a point at which we might make the planet uninhabitable. And so we are having a Conservation Year – to conserve ourselves.

This is no doubt a sufficient reason for having one, but it does not touch the heart of the question of our right relationship to the rest of life. To do that, we should need first to enquire not only whether we shall survive, but also whether we deserve to. This cannot simply be taken for granted. The destruction of Atlantis may be only a legend, but it is one that has a moral for our time.

The end of the world has often been expected. When the year 1000 drew near, all Christendom was in trepidation; and there are now some people who look forward to the year 2000 with apprehension. But in previous centuries, the manner of the end was a doubtful question. Human wickedness was presumed to have something to do with it, but the opening of the vials of wrath was conceived essentially as an "act of God." Now these fantastic nightmares have been replaced by sober forecasts. We can foresee all too clearly how our world may end. Human wickedness has everything to do with it, because the destruction we now anticipate will be wrought entirely by scientific man.

About a hundred years ago, Anna Kingsford recorded a nightmare which she fancied was prophetic. She was travelling on a night-express; it was brilliantly lighted, but beyond its windows there was total darkness; the train was crowded; and then, with the peculiar horror that one can experience only in a dream, she became aware that there was no-one on the engine. On waking, she was haunted by this recollection; because it seemed to her to symbolize a world, conceived purely as a mechanism,

hurtling to destruction. In her dream, she made frantic efforts to reach and control the engine. But what power can control the onrush of a science of which the basic principles are deterministic? If there were an engine-driver, he would be only a puppet, a part of the world-machine.

Have our religions any answer? They should have; for it is the function of religion, in contradistinction to that of science, to bear witness to the workings of the Spirit in the world. If there were no such workings, determinism would be absolute; and if religion does not bear witness to them, the reason for its existence has disappeared. Nothing less than the dedication of knowledge to love can make it safe for us to know so much. And what was required of the Christian Churches at the turn of the century was that they should have had, on the one hand, the humility to accept the facts that science was then revealing, especially the fact of evolution, and, on the other, the courage to demand that man's new knowledge should be dedicated to God. What in fact they did was to display the opposite qualities – the vanity to insist on dogmatic explanations, and the cowardice to acquiesce, and then to participate, in the atrocities of scientific research. Is it too late for a reversal? The challenge remains.

It is perhaps the darkest feature of our age, and one of its grimmest portents, that our simpler fellow creatures should need protection against science, an activity carried on by the most educated portion of mankind, and that they should need it more urgently than they do against the thoughtless cruelty of the ignorant and the brutal. No more unflattering light has ever been cast on the quality of our education and its most respected institutions. In 1962, the representative of the Humane Society of the United States, Mr. Fred Myers, in evidence given before a Committee of the House of Representatives, estimated that ten animals were dying every second in research laboratories at that date, and he indicted for cruelty, with copious documentation, almost every university in the United States. Speaking of one of the National Institutes of Health, he said:

> I have seen a live and fully conscious dog, with an open incision into the thoracic and abdominal cavity, lying on the concrete floor in that same laboratory, writhing desperately but unable to rise, while a dozen or more men and women passed without so much as a sideways glance.

Who were these passers-by? They were our children. And this is how, after receiving the most elaborate and expensive education in the modern world, they have been conditioned to behave. This is not education: it is corruption.

Man has been in existence as a genus for at least a million years; and now, for the first time, he is in danger of extinction. Our new scientific knowledge, which is the cause of this danger, is said to be of such great value to us, and the need to increase it so urgent, that it ought to be pursued at any cost in suffering whatsoever. That is how it is pursued. And if the outcome should be our own destruction, what grounds have we for surprise or for complaint?

Many times in the past, and always with dire results, religions and political ideologies have run amuck. It has always been for the same reason – the claim that one group of our activities, a single department of life, is of paramount importance. If this claim is conceded, then the "enemies of God" may be and ought to be persecuted and put to death; the "enemies of the State" may be and ought to be sent to concentration camps and liquidated; and the defenceless victims of science may rightly be tormented for its advance. But this is science run amuck. Knowledge thus acquired is only too likely to be misused; because nothing can be more dangerous than simultaneously to create a power and to abolish a moral restraint:

> Then everything includes itself in power,
> Power into will, will into appetite;
> And appetite, an universal wolf,
> So double seconded with will and power,
> Must make perforce an universal prey,
> And last eat up himself.

The most important finding of modern science is the unity of life and the close relatedness of its higher forms. We cannot make a hell for our fellow beings without coming to live in it ourselves. But that is what we are doing, and human happiness is consequently darkened by a sense of shame and guilt. This is to incur a grave self-injury. The more we devalue the living context in which we are placed, the more pointless it will seem that we should live. And this is the admitted malaise of modern humanism –"the pointlessness of it all."

The remedy is to recover the ancient respect for nature that our arrogant humanism has lost. We are part of a great continuity. When the earth spins to sunrise and the living world takes shape and movement in the dawn, as if newly created, a stupendous achievement is displayed to us to which we have contributed nothing. It is the triumph of eras of struggle and suffering by lives simpler than ours, but to which we are near of kind. They made the world that we inherit. But we feel neither gratitude nor respect towards this sentient, conscious, creative life. We have no sympathy with its sufferings, no appreciation of its beauty, no joy in participation in its work. We remain absorbed in the blood-soaked pages of our own brief history, and we return nothing to nature but pitiless expropriation and merciless misuse.

We, and we only, are of cosmic importance! What a tremendous failure to understand!

Our species is of recent evolution. Nature has done without us for thousands of millions of years and could easily dispense with us again. If we are to survive and prosper, we are in imperative need of a new ethic that will match our new knowledge. Well before the discovery of evolution, there was a dawning recognition of this need; and it was the poets, and other creative artists, who first sensed that there was something perilously

wrong with our attitude to life. None of them, perhaps, then expressed it more concisely than Victor Hugo.

> It was first of all necessary [he wrote], to civilize man in relation to his fellow men. That task is already well-advanced and makes progress daily. But it is also necessary to civilize man in relation to nature. There, everything remains to be done.

This was the outcome of a train of reflections on a summer morning in 1843. Hugo was travelling by diligence in northern Spain, and it seemed to him that the three drivers found only one outlet for their united energies – that of thrashing, lashing, goading, spurring, and otherwise tormenting the eight mules that drew the coach. He describes the three men as three "satans," and the life of the mules as damnation. But why should they suffer lifelong punishment? They had done no wrong. They were the victims of wrong. And as he brooded on their ill-treatment, Hugo felt it to be part of an immense crime – man's crime against nature. So began a train of thought that he set down in a letter:

> My friend, if nature watches us at certain times, if she sees the brutal acts we commit without need and as if for pleasure, if she suffers from the evil that men do, how sombre is her countenance, how terrible her silence!
>
> No-one has pursued these questions. Philosophy has concerned itself but little with man beyond man, and has examined only superficially, almost with a smile of disdain, man's relationship with things, and with animals, which in his eyes are merely things. But are there not depths here for the thinker?
>
> Must one suppose oneself mad because one has the sentiment of universal pity in one's heart? Are there not certain laws of mysterious equity that pertain to the whole sum of things, and that are transgressed by the thoughtless, useless behaviour of man to animals? . . .
>
> For myself, I believe that pity is a law like justice, and that kindness is a duty like uprightness. That which is weak has the right to the kindness and pity of that which is strong. Animals are weak because they are less intelligent. Let us therefore be kind and compassionate to them.
>
> In the relations of man with the animals, with the flowers, with all the objects of creation, there is a whole great ethic, scarcely seen as yet, but which will eventually break through into the light and be the corollary and complement to human ethics. I admit that there are innumerable exceptions and restrictions, but I am certain that when Jesus said, "Do not do to others what you would not wish them to do to you," in his mind the word "others" was immense, "others" surpassed humanity and embraced the universe.
>
> The main purpose for which man has been created, his great end, his great function, is to love. God wills that man shall love.*

Here, surely, we have come to the heart of the question of our right relationship to the rest of life. This could be, but is not, the spirit of Conservation Year. "God wills that man shall love." Hugo is speaking as a poet. and it makes no difference to his meaning that we do not agree on our

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* VICTOR HUGO. *Alpes et Pyrénées* (ed. Oeuvres Complêtes, 1910), pp. 377-8.

conceptions of God. To some, God seems a being set apart. To others, God is the unity that pervades all existence – the Spirit that makes me one with my friends, my dog, my garden, and the stars.

We cannot penetrate the inviolable mystery. When we attempt to picture the universe, it seems to us to arise out of nothing and expand into nowhere. But although the Source is unfathomable, we can trace an order of change – into nebulae, into stars, into planets, into life; and, despite the conflict that their needs have imposed on them, living creatures have come gradually to display the qualities that we commonly call divine – love, self-sacrifice, intelligence, and creativity. These qualities were necessary to their advancement; and our knowledge of the past makes it reasonable to think that at some time there will be beings more enlightened than ourselves who will exhibit them more fully, and that life will then be expressed as a harmony of wills weaving the patterns of a divine creation.

That somewhat tattered phrase, the Brotherhood of Man, is an inadequate inspiration for a modern ethic; and it is not really meaningful until it has been placed in the wider context of the Family of Life, and the Unity of the Spirit.

JOHN VYVYAN

Always I Question

Always I question my right to eat
or wear another being
–all, or part of the blooded living.
Should not they, too, be sovereign of themselves?

When I touch the matara coat
my heart corrodes with guilt
for infants bludgeoned on the floe.
Remembering lambs in Central Park,
I can not down the chop.
To what foul murders am I
an accessory after the fact!

I note the infinite patience
of reviving vegetation
    –perennially–
the myriad miracle of variegated green

DOROTHY ELLIN FLAX

J. B. DORAB

The Entangled and the Disentangled Man

A Theosophical Approach

[Professor Jal B. Dorab is a lifelong student of literature and has long years of teaching behind him. He approaches our problems on a fundamental level with the aid of the mystical and occult classic, *The Voice of the Silence.* — ED.]

AN INDELIBLE IMPRESSION made on my memory, about thirty years ago, comes back to me. The teaching staff of a University had invited and were felicitating a well-known figure of those days, Sir Mirza Ismail. As he moved round from table to table on the spacious lawn, with his characteristic dignity and grace, culture and courtesy, a colleague beside me remarked in Urdu: *"Bahut suljha insan hai"* — "A highly disentangled man." I was reminded of this expression once again when Smt. Indira Gandhi spoke so feelingly in the Lok Sabha on the day when Dr. Zakir Husain was laid to rest at Jamia Milia. She referred to him as "a man of vision and compassion" reflecting "the best in the heritage of civilized man . . . — an unusual amalgam of steadfastness and gentleness, representing the finest flowering of the composite culture of our country." In recounting his qualities she said it was "rare to find so integrated a personality."

What is it that makes "an integrated personality"? What is it that differentiates the "entangled" from the "disentangled," the *uljha* from the *suljha,* the *vyakulit* from the *avikshat?* Faced with situations all around us, chaotic, disorganized, and disordered, we meet people everywhere who are confused, deluded, or confounded, deliberately inharmonious with their surroundings, attempting to be unleashed from a life of discipline to a life of anarchy; an attempt to answer these questions will be a fruitful source of study. We may agree with Hamlet: "The time is out of joint: O cursed spite." Can anything "set it right"?

Of the many angles of approach to the subject, the Theosophical approach will, perhaps, offer a rational understanding of and a solution to the problem.

Theosophy — the Ancient Wisdom — is based on the findings of the Sages of the past; the recorded and unrecorded traditions relating to the facts of Life and the Laws of Nature. Inherent in its exposition is a dual approach. It is both intensely metaphysical in its search for the Source of Life, the analysis of Nature that surrounds us, the processes of Evolution that go back to unlimited prehistory, and intensely practical in its application of the laws of individual and community relationships — that is, from the Origins to the ultimate Goal of Life that is covered by the First Object of the Theosophical Movement, the ethics it postulates are based on and grow out of the metaphysical principle through the operation of its Second Object.

In its search for the Universal, the Infinite, the Timeless, and the Un-

conditioned Source of all existence it hypothesizes an Absolute, not in the sense of a transcendental Deity or a substitute for a Personal God. The Absolute is beyond all limited Deities. Again, it is not the Absolute that manifests itself producing the multiplicity of "forms and entities," but an aspect of it. This aspect is the Universal Mind, the "First-born," which emanates, employing the duality of Spirit and Matter – Subject and Object – which cannot remain in isolation. They unite at all points of manifestation, forming the warp and the weft interweaving the web of the universe. It is the "bridge" that links the two and by which the Divine Ideation in the Divine Mind crosses over into the realms of Nature, translating itself into the "Laws of Nature." Law operates in *all* manifestation. Law, therefore, is an aspect of the Absolute.

In revealing the magnificent panorama of Time and Space (a wonder of which modern science is barely touching the fringes in its terms of "galaxies" and "light-years," its pulsars and quasars), Theosophy, in attempting to penetrate the Infinite, the *Ananta,* postulates a purpose in manifestation; a development or "evolution" from the Logoic to the Individual *Jivatma,* wherein "Humanity" is a separate "Kingdom of Nature." As expressed in the second of the Three Truths mentioned in the *Idyll of the White Lotus,* "the principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception."

In this process of evolution there is no limit to the bounds of knowledge—no limit to the capacity to learn, to think, to feel—no limit to the development and refinement of the senses of perception and action. In the words of the first of the Three Truths mentioned above, "The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit." Whatever the limitations we observe in the halting progress of man, they are all self-created, born of *Avidya* and *Maya,* Ignorance and Illusion. There is an inherent perfectibility of all evolving entities, and this rests on the individual himself. This is enunciated in the Third Truth, viz.: "Each man is his own absolute lawgiver, the dispenser of glory and gloom to himself, the decreer of his life, his reward, his punishment" – his crown of glory or his crown of thorns.

In its study of the evolutionary process, Theosophy opens up an "infra-physical" and a "supra-physical" science, both of which lie *within* the purely physical science; all moving within the realm of "Forces," the electric, magnetic, chemical, and biological on the one side, and the intellectual, emotional, and spiritual on the other. They affect and are affected by one another. This makes man pass on from the influence of general laws to a specialized law of psychic evolution or spiritual progress. This law is self-generated through the processes of our own thoughts, feelings, and actions. We may give it the generic name of the Law of Karma – the interaction and dependence of the Present on the Past and the Future on the Present. The distinctive human stage is marked by the increasing degree of freedom

of decision, choice, or will. The moulding and shaping of the future, therefore, lies in our own hands.

How does Theosophy enlighten us in this moulding of the future? Or, in other words, in the terms of our enquiry, how can the "entangled" man of today "disentangle" himself?

The answers to these questions will be found in the Third Fragment of *The Voice of the Silence,* a treasure-house of "Golden Precepts" embodying what may be termed Practical Theosophy; in which the process of self-transmutation is explained in terms of acquisition of the *Paramitas* – Transcendental Virtues – gateways that lead to *Bodhi* and *Prajna.* It is a rugged path that winds uphill. "Thrice great is he who climbs to the lofty top." In instructing the pupil the Teacher states:

> The Paramita heights are crossed by a still steeper path. Thou hast to fight thy way through portals seven, seven strongholds held by cruel crafty powers—passions incarnate.

When the Disciple is ready, when "he who the stream hath entered" is able to declare:

> I see the PATH; its foot in mire, its summit lost in glorious light Nirvanic. And now I see the ever narrowing Portals on the hard and thorny way to Jnana,

then he is told:

These Portals lead the aspirant across the waters on "to the other shore." Each Portal hath a golden key that openeth its gate; and these keys are:

> 1. DANA, the key of charity and love immortal.
> 2. SHILA, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.
> 3. KSHANTI, patience sweet, that nought can ruffle.
> 4. VIRAGA, indifference to pleasure and to pain, illusion conquered, truth alone perceived.
> 5. VIRYA, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.
> 6. DHYANA, whose golden gate once opened leads the Narjol [Adept] toward the realm of Sat eternal and its ceaseless contemplation.
> 7. PRAJNA, the key to which makes of a man a god, creating him a Bodhisattva, son of the Dhyanis.

These *Paramitas* form themselves into four groups, affecting the "polarities" of man, within which he becomes "entangled." They combine into three pairs, and one standing alone; thus:

{ 1. *Dana*: Charity – Love
{ 7. *Prajna*: Wisdom born of knowledge

{ 2. *Shila*: Harmony – Tranquillity – Equity
{ 6. *Dhyana*: Contemplation – concentrated Meditation

{ 3. *Kshanti*: Peacefulness – Patience
{ 5. *Virya*: Dauntless energy – Courage

4. *Viraga*: Indifference to pleasure and pain – Illusion conquered. It is in this order that the *Paramitas* work upon the entangled man who is attempting to free himself from the "polarities" within the bounds of which his life shuttles back and forth, in life and even through incarnations of lives, thereby making clear the purpose of evolution, simultaneously instructing the "seeker" in how to conquer the illusions that dominate his life and remove the veils of superficial appearances and events of secondary importance that control and guide his current *Karma.*

Let us examine how these *Paramitas* influence the modern man.

(A) Modern man is dominated by *Kama* – desire and passion, a love that is selfish and lust; an attachment to family, wealth, possession, and position based on purely selfish and egoistic motives.

Kama is transmuted by

(i) *Dana,* not in its lower form of charity, a negative aspect, but in its positive aspect of employing possession, wealth, position, love in a manner that is impersonal and universal towards a true socialistic ideal of the physical, mental, and moral well-being of humanity. It is the spirit that underlies Vinoba Bhave's *Bhudan* movement (as distinct from its practice). It is the spirit in which we come to realize that *we own nothing* – that everything we hold is in trust, to the extent that even our bodies have been loaned to us by the lower kingdoms of nature, enjoining a *Dharma* or duty to maintain and improve them and to employ them for the benefit of others. It is the spirit that leads and lends itself to self-sacrifice in its highest and truest form. It is the spirit that leads the aspirant to tread the "Buddha Path" of Compassion. This spirit of *Dana* is complemented by

(ii) *Prajna* – Compassionate Wisdom – the wisdom that is born of right knowledge, the wisdom "which makes of a man a god," thereby enjoining a *Dharma* or duty to think and act in terms of Universality; in an attitude centred in Unity and radiating outwards to the circumference in a manner that is supremely impersonal, to the needs of others.

Thus *Kama* is transmuted to *Buddhi,* selfishness to altruism, "the man of property" and possessions (physical and intellectual) to the "superman" of Compassionate Wisdom.

(B) Modern man is dominated by *Krodha* – hatred that is born of conflict; a factor, very strongly and vividly in evidence today the world over, a predominant symptom of the universal malaise that envenoms human relationships from the basic family level to the international sphere. The antipathies, the animosities, and the bitterness between man and man grow out of the confused and chaotic mind of the individual clenched within the opposing forces of the innumerable conflicts that surround him. He has failed to see how he has to act within the field of Nature's inexorable laws with concord and co-operation and not in a spirit of discord and resistance. He has particularly to understand the working of the laws of cyclic change, of Karma, of Reincarnation.

Krodha is transmuted by

(i) *Shila* – the essence of harmony in speech, action, and relationships.

Basically it is the principle that implies a process of equilibrating that which has been disturbed or unbalanced; the process that involves the working of cause and effect. It is the substratum on which the deep and far-reaching law of Karma works. It is the transcendental principle that achieves the ultimate harmony and restores equilibrium once again through time and change once it is set in motion by an act of discord or disharmony. Its action is on all planes of existence, visible and invisible, affecting both ourselves and others. Hence, it is a virtue that demands very careful attention and understanding. This spirit of *Shila* is complemented by

(ii) *Dhyana* — contemplation. It is also called the "Bodhi Portal" in *The Voice of the Silence,* where it is very poetically compared to "an alabaster vase, white and transparent; within there burns a steady golden fire, the flame of Prajna that radiates from Atma." "Thou art that vase." It is the principle that activates the Higher Mind, opening the realm of Truth Eternal. It is the principle that is employed by the seeker to rouse his latent faculties and perfect the manifested qualities of the head, the heart, and the physical body; leading the pilgrim soul who has so far travelled on the path of seeing and hearing to the light of Knowledge, where he sees the All in all and feels the All within — in other words, the process whereby he puts himself in tune with the Universal Mind.

Thus *Krodha* is transmuted by the application of universal laws to the daily life of usefulness and service.

(C) Modern man is dominated by *Moha* — illusion that is born of ignorance or *avidya.* We are all seeking the Truth, and find it so elusive. It is difficult to discover the Truth and far more so to hold it. It is like the fabulous and inaccessible El Dorado: we are constantly expecting to come soon to some conspicuous hilltop, a little way further, and descry against the setting sun its lofty spires, only to find ourselves deluded once again. The reality of Truth lies not in its discovery but in its quest. Therein also lies its joy. To employ the words of R. L. Stevenson, from whom the above image has been borrowed: "Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labour."

Moha is transmuted by

(i) *Kshanti* — the essence of tranquillity, quietude, and peace; described as "the gate of fortitude and patience." Basically it is a principle that gives power over evil influences and destroys the fear of evil influences. It gives courage to the feeble and vacillating heart of the aspirant. For he who possesses the key to this portal of *Kshanti* will meet all temptations and pitfalls with confidence born of a gentle and persistent will. Freed from fear and terror, the Pilgrim Soul with "the light of daring, burning in the heart" will ascend to the mountain-top — the object of his aspirations. This transcendental virtue symbolizes the victory of the Higher over the Lower Self in the great and final war, when the pilgrim is able to say, "I have renounced this passing frame; I have destroyed the cause: the shadows cast can, as effects, no longer be." This spirit of *Kshanti* is complemented by

(ii) *Virya* — the true warrior spirit, dauntless and unruffled, purposive and one-pointed, aspiring to a final victory. A spirit so well described in this image:

> the fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expire.

It is the inner strength and power to fight and face all opposition with full knowledge and purity of heart. For two dangers waylay the *Vira* and mar his work. One is pride and the other, illusion. Satisfaction at the thought of achievement is like a breach in the strong walls of his fortification that protects his Higher or Thinking Self, making him once again vulnerable to the attacks of *Mara* and the "fierce rush of battling waves" of *Maya's* Ocean. And so with dauntless courage and fixity of mind the warrior-pilgrim must pursue the truth, or else, his

> Mind-Soul will become as a mad elephant, that rages in the jungle. Mistaking forest trees for living foes, he perishes in his attempts to kill the ever-shifting shadows dancing on the wall of sunlit rocks.

He must beware of change — the "shifting shadows" on the rocks — they are his greatest foes, which will throw him back, out of the Path, "deep into viscous swamps of doubt." He is urged to "fight on and to the charge return again, and yet again" till he chases all his foes away — "ambition, anger, hatred, e'en to the shadow of desire." Failure should not daunt him or make him despair; for "each failure is success, and each sincere attempt wins its reward in time."

Thus he is to cross beyond *Moha* to supernal Truth, where ignorance and falsehood cease to exist, where doubt and fear can no more assail the aspiring Pilgrim Soul.

(D) Modern man is dominated by *Lobha* — covetousness and avarice born of "possessions"; an insatiable greed that leads to rapacity and an "over-vaulting ambition" to possess more and more. It is an unappeasable hunger. Jealous of the possessions of others, it brooks no restraint nor finds limits to his acquisitions, by means however unethical and foul. Dissatisfied with the present state, it seeks constantly, and strives unremittingly, for a future of affluence and satiety which, unhappily, recedes or extends as he seems to approach the goal. The goal of *lobha* grows and extends indefinitely and is never attained.

Lobha is transmuted by the single virtue of

Viraga — that attitude of sublime indifference to the play of "the opposites," the entanglements of life through which man is bound in the enmeshing *samskaras;* shuttling between pain and pleasure, sufferings and enjoyments, man is constantly endeavouring to free himself from their bondage. Rightly has this "middle portal" of *Viraga* been called "the gate of Woe, with its ten thousand snares." It is also called the "Gate of Balance" — the balancing pivot to the three pairs already referred to above. *Viraga*

is the Transcendent Virtue that neutralizes the "pairs of opposites." To cross this Portal something more than "indifference" is required. Perhaps a better word would be "equanimity" or "equal-mindedness" to the opposites; where the opposites of pleasure and pain, honour and dishonour, poverty and riches, admiration and criticism, are conquered in the Light of Truth in the realization that they are, in themselves, impermanent and ephemeral. It is a stern and exacting virtue, in which both the mind and the perceptions are to be completely liberated from their attachments. This is made possible by following the direction given to the aspirant:

> Thou hast to saturate thyself with pure Alaya [the Universal Soul], become as one with Nature's Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvritti, origin of all the world's delusions.

Thus *Lobha* is transmuted to a state of balanced equanimity, where the lower mind works in a harmonious union with the Higher Mind, realizing the verities of life, free from all false conceptions (*samvritti*). This is the unmistakable hall-mark of the truly "disentangled" man.

A very instructive correspondence or confirmation can be obtained from one of the obscure *Tantra Shastras* which refer to two secret or esoteric *chakras* that lie between the *Ajna* (the brow chakra) and the *Sahasrara* (the crown *chakra*). They are called the *Manasa-chakra* and the *Soma-chakra* respectively. The latter, the *Soma-chakra,* is described as a lotus of sixteen petals; each petal is given a distinctive name which enumerates the qualities of the "disentangled" man. In its totality it gives a perfect analysis or picture of the integrated personality. They are: *kripa* (compassion), *mriduta* (gentleness or tenderness), *dhairya* (steadiness or fortitude), *vairagya* (non-attachment), *dhriti* (firmness), *sampat* (spiritual or divine endowment), *hasya* (cheerfulness), *romancha* (rapture or ecstasy), *vinaya* (sense of propriety or decency), *dhyana* (attentiveness), *susthirata* (perfect steadiness or fixity), *gambhirya* (gravity or seriousness), *udyama* (industriousness), *akshobha* (freedom from agitation), *audarya* (generosity or magnanimity), *ekagrata* (one-pointed-ness).

He, then, who is endowed with these qualities of character is in truth the "disentangled" man.

J. B. DORAB

> But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself . . .
>
> —*Old Testament*

K. E. PARTHASARATHY

The Philosophical Bases of *Bhakti*

[Shri K. E. Parthasarathy is well known to our readers. We print below the first part of his long survey of the philosophical roots of *Bhakti*, as a discipline and as an inner experience.—ED.]

I

Bhakti or devotion has had a continuous history in India from the time of the *Rigveda* to the present day. It is a devout expression of love for the Absolute. The discovery of the Absolute beyond all forms and forces is a revelatory experience. The Vedic *Rishis* or seers were the first to devote themselves to this revelation. They had spiritual intuition and were able to discern the eternal truths by rising spiritually to the plane of the Supreme. Their utterances were based on integral vision through a continuous experience of radiant life and power (*sada pashyanti surayah*). Therefore, the *mantras* embodied in the Vedas reveal their intense love for, and *shraddha* or faith in, God, to whom they surrendered themselves and from whom they derived everything. They also shared their spiritual truths with the vast masses around. No wonder, therefore, the Vedas call them "world-builders," *Bhutakrits* (*Atharva Veda*, VI. 133.4). They built so strongly that their spiritual edifice has remained unimpaired these thousands of years.

The Upanishads, which came into existence thereafter, laid the utmost emphasis on the realization of the Divine within and the individual soul's relation to It. They have prescribed three stages in the growth of the divine consciousness: *shravana* or listening; *manana* or reflection; and *nididhyasana* or contemplative meditation. Such meditation is spiritualized *Bhakti* and is a developed process. According to the Upanishads, the Absolute and God are one. It is called Brahman to emphasize Its transcendence of the finite, Its unknowability, and Its all-comprehensiveness. It is called Ishwara to emphasize the personal-relationship aspect necessary for devotion. Yet the two are one. The Absolute is both personal and impersonal. The Upanishads consider the highest form of *bhakti* to be spiritual meditation on the Absolute; next in rank is the passionate devotion to the immanent Lord; lowest of all is the worship of the Vedic *devas* and deities.

The *Itihasas* and the *Puranas,* which came into existence after the Upanishadic period, made available knowledge of the wonderful nature of God to the masses. They not only interpreted the Vedas in concrete terms but also paved the way for a wide field of *bhakti,* illustrating the value and practice of *bhakti* with anecdotes from real life. People were made to feel that God was not afar but quite near to them, accessible to those who followed the path of *Dharma* and were willing to sacrifice and surrender everything to Him.

The *Bhagavad-Gita* played and continues to play a vital role in the evolution and propagation of *bhakti*. Lord Krishna has unequivocally laid

down that the way to Him is undeviating devotion — *bhaktya tvananyaya shakyam.* In his own words, it is the *rajayoga, raja-vidya, raja-guhyam* (sovereign *yoga,* sovereign science, and sovereign secret). *Bhakti* according to the *Gita* is to believe in God, to love Him, to be devoted to Him, and to enter into Him. It is devotion, exclusive of selfishness or self-interest of any kind. It is its own reward. Every act is to be dedicated to Him. It increases with the growth of knowledge of the Divine through the practice of His presence. Again the Lord says: "The Supreme can be attained only through exclusive devotion" (VIII. 22). "By devotion he comes to understand me—who I am and what my great attributes are. Having thus understood me, he then enters into me" (XVIII. 55). *Bhakti* is a special form of knowledge characterized by unsurpassed love, in which there is no expectation of any reward other than itself.

The Lord insists that the whole world should be looked upon as a supreme manifestation of God. One should regulate his conduct in such a manner as to make it expressive of the divine in man. The *Gita* recognizes that God can be approached and worshipped through any of His aspects. "Whoever with true devotion worships any deity, in him I deepen that devotion and he ultimately reaches me" (VII. 21). "Even those who worship other deities with faith worship me" (IX. 23). In the words of Dr. Radhakrishnan,

> this tolerant spirit has made Hinduism a synthesis of different kinds of worship and experience, an atmosphere unifying many cults and creeds, a system of thought or a spiritual culture based on the fact that the one truth has many sides.

Lord Krishna has laid a foundation for *bhakti* that can be adopted by all.

A voluminous literature on *bhakti* continued to be produced. There has been no period during which such literature did not exist or exponents of *bhakti* to enlighten the masses were absent. But any reference to literature on *bhakti* will be incomplete without a mention of the *Bhakti Sutras* of the *Rishis* Narada and Shandilya. Both have dealt comprehensively with the philosophical aspects of *bhakti.* Though each of the *yogas* — *Karma, Jnana, Dhyana,* and *Bhakti* will attract to itself the excellences of others, the greatness of Narada's *Bhakti Sutras* lies in their unwavering affirmation of the truth that *bhakti* itself is the fruit of all other *yogas.* It is *premarupa* (of the nature of supreme love). It leads to perfection.

One can well realize the full force of the following *sutras* of Narada:

> Love is immortal, attaining which man becomes perfect, becomes immortal, becomes satisfied and obtaining which he desires nothing, grieves not, hates not, does not delight in sensuous objects, makes no effort for selfish ends, knowing which he becomes intoxicated with joy, becomes transfixed and rejoices in the Self.

According to Shandilya, devotion is supreme love to the Ultimate. Love is the unbroken feeling of the Universal in one's own self. It is intense

attachment (*anurakti*) to the Lord. *Anurakti* arises after one attains knowledge of Divine attributes such as omniscience, omnipotence, omnipresence. Devotion strengthened by divine knowledge becomes pure and strong. As the *Chandogya Upanishad* says, divine consciousness is necessary for final liberation: "Verily all this is Brahman; Brahman should be realized. Brahman is the Self in the heart. He who has devotion verily reaches Him" (III. 14. 1-4). Attachment involves simultaneous detachment from the objects of the world. The prayer to God should always be: "May such love as, in the case of the worldly man, flows ceaselessly outward to the objects of this world, flow ceaselessly to Thee in my heart" (*Vishnu Purana*, I. 19.20)

The relationship sought for by a soul is either one of love or *Brahmabhava,* losing oneself in Him even as a drop of water or rivers in the ocean or as sugar in water. The relationship is of manifold nature in view of the multi-dimensional nature of God. It involves the sentiments of awe, fear, holiness, and dependence. He may have been experienced as a Personality, in which case the relationship becomes one with a father, mother, son, teacher, and so on. He is also enjoyed as a luminous power and intelligence, infinite and incomparable, and as the Self of all things in the cosmos.

The soul is metaphysically part and parcel of *Brahman.* Psychically, it reveals its utter dependence on God. Vitally, it displays an irrepressible yearning for the fullest experience of God. Aesthetically, it seeks its enjoyment of beauty in God. According to Vedantic aesthetics, the Reality is essentially beautiful and blissful. The Upanishads define *Brahman* as Infinite Beauty free from any blemishes. *Brahman* exists as Absolute Beauty and derives delight from the art of transforming the world of *cit* and *acit* into the likeness of His own Beauty. In other words, the Lord of Beauty shines for ever, creates forms of beauty, plays with them, and finally becomes one with them. "As the flowing rivers disappear in the sea, losing their name and form, the wise freed from name and fame, goes to the Divine Who is beyond all" (*Mundaka Upanishad,* III. 28 and *Prashna Upanishad,* VI. 5). The highest state is a state of rapture and ecstasy, a condition of *Ananda* or bliss. According to the *Taittiriya Upanishad,* such *Ananda* is incalculable and inexpressible. Morally, the soul looks upon God as the embodiment of supreme *Dharma.*

God is the alpha and omega of everything in the cosmos. He embodies supreme *artha, kama, dharma,* and *moksha* and is not merely a giver of these. His attributes are endless. The ancient seers discovered these truths by their many *vidyas* or sciences of realization. The Upanishads speak of thirty-two *vidyas* such as *Sad Vidya, Bhuma Vidya, Antaryami Vidya,* etc. Though each of them has its own specific character determined by its subject-matter, the ultimate goal is the same, viz. the attainment of *Brahman.* The Vedantic texts have affirmed the truth of the unity of the *Vidyas* on account of the non-difference of the result. As *Brahman* is the identical subject of all meditations, meditation on one quality of *Brahman*

implies meditation on others also. But each is complete in itself and has as its aim the attainment of *Brahman*.

Devotion to God admits of different attitudes or *bhavas*, and they vary according to one's temperament and capacity. The popular *bhavas* are *dasya bhava* (master and servant), *vatsalya bhava* (parent and child relationship), *madhurya bhava* (lover and the beloved).

Aesthetical approaches are adopted to enjoy the rapture of the Divine nature. Though there are said to be nine *rasas* (aesthetic sentiments), the *bhakti* school holds that for devotion to God the sentiments suitable and desirable are *Adbhuta, Vatsalya, Shanta,* and *Madhurya*. God is wonderful beauty, transcendent in His attractiveness. He is all love for His children. He grants the Ultimate Peace and Freedom. He is eminently the object of adoration and love. In fact, *bhakti* is itself a *rasa par excellence* and transcends all other *rasas*. Brahman is itself "*Rasa personified*" says the *Taittiriya Upanishad*.

The mind, which is our worst enemy when left to itself, is our most precious helpmate when tutored and regulated. "The mind is the cause for both the bondage and emancipation of man." The use of *bhakti* consists in making the mind give up its low and blind attachment to the objects of the senses, for the sake of the Father of Love and the Source of all things, It is the easiest, the most natural and, at the same time, the best means for inducing the mind to turn away from appearances and find its final refuge and goal in Him. In short, *bhakti* can be an effective controller of the mind. This is a truth expounded by seers out of inner experience, and is dwelt on in the outpourings of their hearts.

K. E. PARTHASARATHY

(*To be concluded*)

It is the test of greatness in a man that he should be able to see greatness in others, and give them ungrudging credit for it. That is not to say that great men are above criticism. But, there is criticism and—criticism. Criticism can be dignified or petty, informed and understanding or ignorant and prejudiced, fair-minded or malicious. We must recognize worth generously where we find it, and take care that our criticism is not small-minded depreciation masquerading under the guise of profound intellectual probing.

By our criticism we do no harm to great men, who do not hear our eulogies, and care little for our depreciation, but we cloud our powers of perception, and thus, little by little, stunt our mental stature.

—JOHN RUSKIN

S. C. THAKUR

Science and Ethics

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He has travelled widely and has taught philosophy at the Universities of Patna, Ranchi, and Durham and at the Victoria University of Wellington, New Zealand, and is now Senior Lecturer in Philosophy at the University of Auckland, New Zealand. He is the author of *Christian and Hindu Ethics* (1969).—ED.]

IN a short article like this it is quite impossible to deal adequately with all the many issues relevant to a full discussion of the exact relationship between science and ethics. The best I can hope to do is to sketch an outline of what I consider the correct perspective in the matter. Before attempting that, however, it may be desirable to briefly examine and, if possible, refute certain views of this relationship which are fairly widely held but, in my opinion, patently misconceived.

Perhaps the most pervasive of these erroneous opinions is the one that springs from a faulty but traditionally respectable notion of a rather rigid separation between "facts" and "values." It insists that science and ethics are two utterly independent, sovereign areas of discourse; for, while science is descriptive, morality (and, by implication, ethics or moral philosophy) is normative. Proponents of this view claim that, since science is concerned with what "is" and ethics with what "ought to be," they cannot possibly have much in common. Consequently, progress in one can have little, if any, bearing on the other.

I feel somewhat unhappy about this sort of approach mainly, though not entirely, because of its tendency to divide the world into neat little categories which are somehow supposed to be clearly and sharply demarcated. The world of experience, I think, is much too complex to be grasped in such simple terms. It is permissible, indeed even heuristically desirable, to distinguish (under appropriate conditions) between facts and values, "descriptions" and "evaluations." But to give the impression, as some do, that the manifold of experience snugly fits either one or the other of these pigeon-holes is in my opinion to harbour a dogma. For whatever the validity of this distinction in principle, in practice it is often impossible to put clean labels on the data of experience. Elucidation of this point will take much more space than I have at my disposal. So even at the risk of oversimplification, I shall let just one illustration express what I have in mind.

What we learn to call "facts" are supposed to be pure "descriptions" of determinate segments of the universe, while what we call "values" are

regarded as "evaluations", expressions of attitudes, if you like. Now, suppose we are recording our various responses to, say, a bar of chocolate. We might say the following sorts of things: "It's three inches long"; "It's brown"; "It's sweet"; "It's lovely." It will generally be said that the first two are descriptions whereas the last is an evaluation. How about the third? Isn't it a bit of both? To put the matter somewhat differently, why must we say that while "length," "brownness," and perhaps "sweetness," designate actual properties of the chocolate, "loveliness" does not? Since all four utterances seem to be picked out from a fairly continuous gradation—ranging from the more objective to the more subjective—it would seem that the middle-range ones would combine features of both description and evaluation. This is why I said that those who make a sharp distinction between facts and values, and so between the "realm of fact" and the "realm of value," must be giving a rather simplistic account of the universe. This is one reason why I cannot accept the suggestion of complete independence between science and ethics. But this is not my only reason. Towards the end of the article I intend to make certain comments designed to show that the two in fact influence each other.

These crusaders for sovereignty, however, are not the only sort of people who can be said to misunderstand the nature of the relationship between science and ethics. The field includes those also who, while heartily agreeing that the relationship is not one of independence, would go on to state or imply wittingly or unwittingly that of the two science is somehow more basic or fundamental. For in their opinion even the possibility or impossibility of morality and ethics is determined by science. I am referring to those enthusiasts of science who bring in various "scientific findings" to demonstrate whether man has or has not freedom of the will, a necessary condition of voluntary action and hence of morality. Among those I have called the "enthusiasts of science" are two different groups of people holding quite contrary views on the same substantive issue.

Firstly, there are those who believe that science, with its successful demonstration of a thoroughgoing determinism, makes freedom an illusion and hence ethics an impossibility. This sort of view springs, I think, from a failure to judge the significance and relevance of the purported evidence to the stated conclusion. Here are some considerations which I hope will show that such a view is indefensible.

To start with, Newtonian physics, which may perhaps be said to be deterministic in some sense of the term, has already been superseded by Relativity and Quantum theories; and the latter can hardly be said to be deterministic in any but a pedantic sense of the term. Besides, even if we assume that some degree of determinism has been proved to be a fact in the physical realm, it is doubtful if this so-called determinism extends to all, or even most, biological and psychological phenomena. The case for determinism, it seems to me, derives at least some of its support from a commitment to a specific view of the nature of scientific laws. I mean the view that they *describe* the world; that is, the regularities expressed by them do

actually characterize the world. It is important to remember, however, that a number of scientists and philosophers do not agree with this. In their opinion scientific laws are "fictions," or human constructions designed to serve as convenient instruments for prediction. If this latter view is even partly correct, then scientific laws cannot be said to "reveal" how the world is constituted. They may, on the contrary, only show in what fashion the human mind wishes to see the world determined.

The other group I spoke of consists of those who, on a rather superficial understanding of Quantum physics, conclude that there is complete indeterminism in the world and, therefore, the freedom of the will is a fact. These saviours of human freedom, however, are, to my mind, at least as far off the mark as those pessimists who fear that the freedom of the will is a mirage.

This rather popular myth about the indeterminism proved by modern science unfortunately owes not a little to Sir Arthur Eddington. What is interesting, however, is that though Eddington did, in some of his popular works, propagate this notion, in his more serious works he gives a very different impression. The fact is that the indeterminism allegedly supported by Quantum theory, if it is at all true, applies only to "micro"-structures but has no appreciable bearing on "macro"-structures. Heisenberg's "Uncertainty" principle notwithstanding, the degree of predictability obtainable about the behaviour of what the ordinary man recognizes as "things" is sufficient to let us behave as if there were a strict determinism on the practical plane.

Now, if it is possible to marshall "scientific facts" to support the claims of both determinism and indeterminism, as has been done by one or another set of people, the least that would seem to follow is that these "facts" provide quite inconclusive, if any, evidence for either position. Indeed, personally, I would agree with those who take the view that this evidence is irrelevant to the issue of the freedom of the will. For one thing, the freedom of the will is in an important sense an elementary datum of experience which neither needs support nor can stand refutation from science. I must confess, though, that it is possible to interpret "science" in such a way that to claim "Only science can tell us whether we have freedom of the will" becomes an analytic truth. This can be done by defining "science" so broadly that whatever it is that can be said to settle the issue will only be regarded as "scientific." In that case, however, the claim would become a tautology, and hence would cease to be either significant or interesting. I take it that the two positions we have examined above are not meant to be such trivial claims.

It should have been obvious that the opposing views in question are based on one or another of the laws and theories of physics. Whichever of these theories is true, is true of what we call "physical phenomena," while the "operations of the will," whatever the term might mean, are regarded as "mental." Consequently, whether it is determinism or indeterminism that is demonstrated by science to be true of the physical world, it can

have absolutely no bearing on the question of the freedom of the will, unless it is first shown that "mental energy" is the same as "physical energy" and that transformation of the one into the other is possible. And returning a verdict on this latter issue is taking sides in a philosophical controversy, not doing science. I hope this will be deemed sufficient to substantiate my thesis that the determinism or indeterminism allegedly demonstrated by science is quite irrelevant to freedom in the context of ethics, and hence the claims of those who, for one reason or another, wish to assign science some sort of priority over ethics must be somehow misguided.

To my mind, science and ethics bear upon and involve each other rather intimately. Neither has complete sovereignty; nor can there be any question of one being prior to the other. In what follows I shall put forward some considerations in support of my claim of mutual involvement between science and ethics. First, let us see how science impinges on morality and ethics.

1. Even if we concede that "descriptive science" and "normative ethics" refer to generally separate realms, it has to be realized that ethics, however normative, has to be rooted in some sort of facts. Otherwise moral precepts and values will be entirely arbitrary conventions. Moral advice and moral philosophy, if they are not to be empty platitudes, must be grounded to some degree in contemporary scientific knowledge of man's nature, needs, urges, and capacities, and thus in psychology, sociology, anthropology, and the other "sciences of man."

2. The success of science and scientific method often makes the moral philosopher wonder whether the former should not, or could not, be adopted as the model for ethics. Many contemporary moral philosophers have asserted that moral issues and disagreements can be settled by the application of "games theory"; and Lady Wootton, and others, have dreamed of a "scientific morality."

3. It will perhaps be readily admitted that many of the moral problems of an age spring from what the science of the day proclaims as possible. The successful discovery of various kinds of contraceptives, for example, has raised moral issues which have increasingly exercised the minds of thoughtful people, the Pope, and the philosopher. The successful performance of heart and lung transplants and the distinct possibility of brain transplants in the future have created serious moral problems regarding responsibility, reward, and punishment.

But then this is only one side of the coin. Value considerations, more especially moral ones, enter into science, too.

1. Science, however factual and descriptive, has to have its meta-scientific norms, its "practical *a priori*" which themselves cannot be factual. The practice of science presupposes a community of scientists who have all agreed to abide by certain norms of conduct. Take away these norms, and there is left neither a community of scientists nor much of what is called scientific "method."

2. There are philosophers of science who claim, and rightly, I be-

lieve, that there is a sense in which the scientist could be said to be making an outright "value judgement." If it is conceded that confirming instances, however numerous, can never, in principle, prove a hypothesis or generalization to be true, then the scientist cannot, except by making a value judgement, ever decide how much favourable evidence is "sufficient" to enable a hypothesis to attain the rank of a scientific law, or even of a "well-confirmed" generalization.

3. Just as the science of the day creates issues for the moral philosopher, people's moral attitudes and principles often open up new areas of scientific investigation and research. Much, though not all, of contemporary scientific research is governed by a generation's conception of the desirable. To take just one example, once the immense destructive power of nuclear energy had been demonstrated in Hiroshima, sane people all over the world, in their concern about the very real threat of the human race annihilating itself, demanded that we either stop producing nuclear energy altogether or else find constructive uses for it. This outcry was largely responsible for investigations into peaceful uses of atomic energy, a subject which is occupying the minds of some of the foremost of the world's nuclear scientists.

Much more can be said on the subject, but I hope I have already shown that the traffic between science and ethics is far from being one-way. After all, they are both human disciplines, one by and large determining the means and the other the ends of human action and endeavour. It is absurd to imagine that the two can be utterly independent. Only a half-witted scientist or moral philosopher would think that he can carry on his enterprise without due regard for the other's.*

S. C. THAKUR

Real love always has as its foundation renunciation of individual happiness, and the affection towards all men which arises therefrom. Only upon this universal affection can spring up genuine love for certain people—one's own relatives or strangers. And such love alone gives the true bliss of life, and solves the apparent contradictions of the animal and the rational consciousness.

—TOLSTOY

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* Those interested in more detailed treatment of some of the points I have made may find this short reading list helpful:

1 WILLIS MOORE: "The Language of Values," in *The Language of Value*, RAY LEPLEY (ed.), New York, 1957

2 JOHN RAWLS: "Outlines of a Decision Procedure for Ethics," in *Ethics*, THOMSON and DWORKIN (eds.), Harper and Row, 1965

3 PHILIP FRANK: *Philosophy of Science*, Prentice Hall, 1962, Ch. 10

4 RICHARD RUDNER: "Value Judgements in Scientific Validation," in *The Structure of Scientific Thought*, MADDEN (ed.), Boston, 1960, Ch. 7

M. S. ALI BAIG

Beauty

[We are glad to welcome to our pages Dr. M. Safdar Ali Baig, M.A., PH.D., Reader, Osmania University. He provides an instructive survey of what the great Greek and Sufi writers and mystics have said about the subtler aspects of beauty.—ED.]

BEAUTY pervades the material world. Every particle of the universe is glimmering with its own beauty and splendour. Flowers and trees, colourful scenes, birds with their melodies, shy springs, roaring waterfalls, perplexing mountains and jungles, glittering stars, bewitching moonlight, and, above all, bewildering beauty in human form are ever-present sources of wonder and inspiration to every perceiving soul.

Beauty is a source of happiness; it consoles the human soul, illuminates the heart, and eclipses afflictions. It stimulates and inspires one to break down mountains if they are obstacles in the way, to cross oceans, to leap into flames, to ascend the Cross.

Plato says that beauty conquers the soul. Truth, beauty, and goodness according to him are interrelated and essential elements of reality.[1] Aristotle holds that the essential marks of beauty are order, symmetry, and limitation. Ruskin maintains that any material object which gives pleasure by the thought of its outward qualities, without any definite exertion of the intellect, is beautiful.[2]

Plotinus (A.D. 204-70), the founder of Neoplatonism, argues that beauty is found, not only in visible objects, but also in invisible things. It is concealed in sweet music, musical arrangement of words, in noble conduct, in virtue, in pursuits of the intellect, in lofty spirit, righteousness, purity, courage, and modesty. All these are beautiful and can be called beauty of the soul.[3]

According to him beauty attracts, pleases, and stirs the soul whereas ugliness repels it. The soul shrinks from, resents, and turns away from ugliness. Now the question is, What is ugliness? Plotinus says all that is unreasonable, or has no ideal pattern or form, or is against Divinity is ugly. An ugly soul is dissolute and unrighteous, full of lusts, torn by internal discords, beset by the fears of its cowardice and the envies of its pettiness, thinking only of the perishable and the base, perverse in all its impulses, and desirous of unlawful pleasure and downtrodden by its own low thinking. Ugliness exists in evil and ignorance.[4]

The great Sufi and thinker Abu Hamid Muhammad al-Ghazali (A.D. 1059-1111) points out that common people who do not cross the limitations

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1 *The Dialogues of Plato*, trs. B. JOWETT, Vol. I, p. 65
2 S. ALEXANDER: *Beauty and Other Forms of Value*, pp. 21-22
3 *The Enneads* (London), pp. 56-57, 60
4 *Ibid.*, pp. 57-58, 60-61

of the senses think that beauty depends only on correct proportion, form, and shape, and appropriate colours and dimensions, because, generally people are enchanted by the beauty which can be perceived by the eye. The thing which is not visible, does not have any particular colour or shape, is not beautiful for them. Neither do they draw any pleasure from it nor admire and love it. But this, according to him, is not correct, because beauty does not depend on proportion, colour, or shape; it depends on the perfection which a thing carries in itself or at least is possible for it. When all possible perfections are found in it, it can be called beautiful. Beauty can be determined by the increase or decrease in perfection.[5]

According to the idealistic school beauty does not lie in the sensible object but comes from the ideal world. Immanuel Kant (A.D. 1724-1804) maintains that beauty is subjective. It is a construction of the contemplative imagination, and that is beautiful which pleases without satisfying any practical interest. Hegel believes that beauty is the presentation of reality in sensuous form. According to David Hume (A.D. 1711-76) beauty is not a quality of the things themselves; it exists only in the contemplative mind. Coleridge defines beauty as the subjection of matter to spirit so as to be transformed into a symbol, in and through which the spirit reveals itself. Alexander says, "Nature is beautiful only if we see it with the artist's eye."[6] According to Vedantic aesthetics the reality is essentially beautiful and blissful.

But what is beauty? Great intellectuals have endeavoured to know its reality. Mirza Asadullah Khan Ghalib (A.D. 1797-1869), the great poet of Persian and Urdu and an exponent of sufism, says that with all the power of imagination and vision man cannot grasp the reality of beauty.

> *Hanuz mahrami-e husn ko tarasta hun*
> *kare hai har bun-e mu kam chashm-e bina ka*
> (Beauty still eludes my apprehension,
> Though all the roots of my hair have turned into eyes
> to behold it.)[7]

Plato argues that corporeal beauty serves as a step, to go forward from one to two and from two to all fair forms, and from fair forms to fair actions, and from fair actions to fair notions, until, from fair notions, one arrives at the notion of Absolute Beauty; a Beauty which is eternal, without a beginning, and without an end, which does not wax and wane, which is without a tinge of ugliness, and which is not limited to time and space. Man begins with the beauties of this world that serve as stepping-stones on a long journey towards a world of beauty, and goes from beautiful creatures to beautiful truths and thereby knows the true beauty or the Absolute Beauty itself.

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[5] AL-GHAZALI: *Ihiya-e Ulumuddin*, Urdu trs. MOHD. AHSAN "MAZAQ-UL-ARIFIN" (Lucknow, 1887), Vol. IV, p. 563

[6] S. ALEXANDER: *op. cit.*, p. 30

[7] DIWAN-E GHALIB, ed. M. SHAFIUDDIN NAIYAR, p. 26

He says that before coming into this world we have observed beauty elsewhere. In all beautiful objects of the world, whether it is the beauty of Nature or of human beings, we see only partial, shadowy manifestations of the Eternal Beauty.[8]

Plotinus believes that there must be some One Principle from which all take their grace. What then, he says, is that which gives comeliness to material forms and draws the ear to the sweetness perceived in sounds? Is there any source from which all take their grace? Undoubtedly this source exists. Let us then go back to the source and indicate at once the Principle that bestows beauty on material objects. This principle is something that the soul names as from an ancient knowledge, recognizes and welcomes, and enters into unison with.[9]

The Islamic mystics or Sufis hold that the corporeal beauty is an image of the real and eternal Beauty which is hidden somewhere else. This hidden beauty is the Divine Beauty or the Ultimate Beauty. The universe is like a mirror in which God's Beauty displays itself.

Hazrat Imam Hasan used to say that "God is Himself Beautiful and loves beauty" (*Allah-o jamilun wa yohib-ul jamal*).[10] Hazrat Zainul Abedin says to God, "It is beyond the power of human mind to apprehend Thy Beauty."[11] Abul Hasan Ali Hujwiri maintains that one who knows God knows Him through His Attributes of Beauty (*Jamal*), Majesty (*Jalal*), and Perfection (*Kamal*), and he who loves Divine Beauty wants to have its vision through gnosis.[12]

Al-Ghazali points out that beauty consists of two kinds, apparent and concealed. The apparent beauty is for the bodily eye and the concealed beauty is for the eye of the soul. The apparent beauty is for human beings and animals both, and the concealed beauty is only for men of insight. Not only sensible objects but impalpable things also have beauty. For instance, there is beauty in good character, good behaviour, morality, knowledge, wisdom, chastity, virtue, modesty, bravery, and kindness. It is lovable and one who possesses it is also lovable. Religion, God, the prophets, Imams, and saints possess this beauty. That is why they are loved by mankind, and this love is sometimes so intense that people gladly offer their wealth and property, even life, for its sake. Further, al-Ghazali says, if it is proved that God is beautiful, the man to whom His Beauty is manifested would love Him, because beauty is the cause of love.[13]

Shaykh Muhyid Din Ibn-ul 'Arabi (A.D. 1164-1240), the great thinker and Sufi, argues that God Himself says that He has Beauty and Majesty. He is One without a parallel and from Him is all excellence and majesty, grandeur and beauty, power and perfection. Our minds, he says, are finite

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8 *Op. cit.*, "Symposium," pp. 210-12; Vol. I, pp. 457-8
9 PLOTINUS: *op. cit.*, p. 57
10 *The Quran*, ed. FARMAN ALI (Lucknow), p. 243 fn
11 HAZARAT ZAINUL ABEDIN: *Schifa-e Kamila*, p. 317
12 A. H. ALI HUJWIRI: *Kashf-al Mahjub*, Urdu trs. M. HUSSAIN MANAZER (Lahore), p. 345
13 AL-GHAZALI: *op. cit.*, pp. 573, 563, 564

and God's Beauty has extreme splendour and light; it is infinite; so we cannot behold it. We can only see finite things.[14]

Another great thinker and Sufi, Abdul Karīm Jīlī, holds that Divine Beauty exists in God's Attributes and His Beautiful Names. His Beauty is both apparent and concealed. Apparent Beauty is manifested in the universe and the creations of God, and concealed Beauty resides in His Mercy, Beneficence, Munificence, Sustenance, Knowledge, and Creativeness. The corporeal beauty is a reflection of Ultimate Beauty, and so it is not real and eternal, whereas Ultimate Beauty is real and eternal.[15]

It is the nature of beauty to manifest itself. Khaja Banda Nawaz Gesu Daraz (H. 721-825) who was a great Sufi and a devotee believed that the Divine Beauty wanted to behold itself, for it had not seen itself. It was necessary for it to make a mirror for itself, so that it might behold its own reflection. God created the mirror, the Universe, and saw His own reflection in the form of prophets, saints, religious and faithful people, "Muslims, infidels, and idolators."[16]

Nūruddin Abdul Rahman Jami (A.D. 1414-98), a learned devotee, a great Persian poet, a writer, and a well-known Sufi, was much influenced by Ibn-ul 'Arabi. He says:

> From all eternity the Beloved unveiled
> His Beauty in the solitude of the unseen;
> He held up the mirror to His own face;
> He displayed His loveliness to Himself.
> He was both the spectator and the spectacle,
> No eye but His had surveyed the universe.[17]

Ultimate Beauty is manifested in all forms and colours of the universe, but reveals itself particularly through Man; because Man is the most perfect embodiment of God's Attributes. He possesses divine knowledge and also knowledge of the material world. He has wisdom and intellect, spiritual insight, power of judgement, love, benevolence, munificence, goodness, virtue, creative faculties, power of domination, strength to conquer the universe and subject it to his will and desire. In creating beauty he is next to God. No other creation bears such excellent qualities and overwhelming capacities. Other creations have only apparent beauty, but Man has both apparent and concealed beauty like God, though he is finite and not comparable to God. According to a *Hadis* God created Man in His own image *(Innallaha Khalaga Adama ala sūratehi).*

The Sufis and the Sufi poets believe that the distinctions and differences between religions will disappear if God reveals Himself without any veil

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14 S. M. IBN-UL ARABI: *Fusus-al Hikam*, Urdu trs. SHAH ABDUL QADIR SIDDIQI (Hyderabad, A. P.), pp. 577, 608

15 A. K. JILI: *Al-Insan-al Kamil*, Urdu trs. ZAHIR A. ZAHIRI AL-SAHWANI (Ferozpur, 1908) Part I, Ch. 23, pp. 134-5

16 K. B. N. GESU DARAZ: *Asmar-al Asrar*, ed. S. ATA HUSSAIN (Hyderabad, A.P.), p. 338

17 R. A. NICHOLSON: *The Mystics of Islam*, p. 35

intervening between Him and the observer. Everybody will see God in the mosque, the temple, the church, and all places of worship. The co-called difference of such places will be meaningless. Asghar, the famous Urdu poet, believes that the distinction between the Kaaba[18] and the temple will be only while the One Beloved is hidden; all of a sudden, when He appears, both Kaaba and the temple will only become His places of manifestation:

Sargarm-e tajalli ho ai jalwa-e janana
Ur jai dhuwan bankar Kaaba ho ya butkhana.[19]

Plato holds that to apprehend this Beauty insight and intellect are necessary – the senses are not enough. One whose mind and soul are not pure, and free from carnal desires, and far from worldly pleasures cannot have a vision of that Beauty which is beyond the material world. Those who can only see and appreciate corporeal beauty, and try to draw bodily pleasure out of it, are not surprised and bewildered by seeing it. They do not even hesitate to ruin it for the sake of their own pleasure. On the contrary, he who beholds the Absolute Beauty in the universe is surprised and bewildered, falls in love with it, and worships it. His soul gets a new life and forgets the pangs and miseries of life. The pleasure which it draws from the vision of this Beauty is greater than any other pleasure. His soul is so absorbed and engrossed in this Beauty that he forgets everything else.[20]

He also says that one who has not had a vision of it, although he is familiar with worldly beauty, is still in a dream; but one who has this vision is wide awake.[21] Plotinus argues that to any vision must be brought an eye adapted to what is to be seen, and having some likeness to it. Never can a soul have vision of the First Beauty unless it is itself beautiful. Therefore, first let one become godlike and beautiful if one wishes to see God and His Beauty.[22]

The Sufis hold that the only way to have a vision of Ultimate Beauty is to make the heart and the soul pure and chaste, and to have a sincere desire to behold the Divine Beauty.

Corporeal beauty has no value in the eye of one who has a vision of Ultimate Beauty, because corporeal beauty is only apparent, unreal, limited, and transient. It does not give an eternal pleasure. Wajdi, the Sufi poet of the Deccan, says:

Khubtar harchand hai gul ka jamal
Laik usko ā-e haft-e main zawal
Husn main ā-w-e khalal jiske shitab
Kamilon ko ishq uska nain sawab
(Although the beauty of the rose is admirable,

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18 A sacred Muslim shrine in Mecca
19 ASGHAR: *Ruhe Nishat,* p. 60
20 PLATO: *op. cit.,* Vol. I, pp. 457-9
21 *Ibid.,* Republic, Bk. V, p. 476
22 PLOTINUS: *op.cit.,* p. 64

Yet, it fades away within a week.
The beauty that fades away so soon,
Is not worthy of love near perfect men) [23]

Jami beholds Ultimate Beauty everywhere and loves to see that beauty which is eternal and not transient.

Az har tarafi jamal-e mutlaq taban
Ai bi khabar as husn-e muqaiyad che kuni
(Ultimate Beauty is everywhere,
It is ignorance to see beauty circumscribed) [24]
Ahang-e Jamal-e jawedani daram
Husni ke na jawedan azu bīzaram
(I have a taste for Eternal Beauty,
And do not care for what is not eternal) [25]

Ultimate Beauty enchants and bewilders its lovers. Only a glimpse of it compels its lovers to turn away their faces from every other beauty. According to Wajdi:

Jab nazar āya jamal-e tabdar
Ho gaya tab sath jannath main andhar.
(As soon as that glamorous Beauty appeared,
All the seven heavens became dark.)[26]

Gnostics and men of insight also admit that they are unable to have a complete vision of Ultimate Beauty, because the capacities of the human soul and mind are limited. Ghalib maintains that although the desire of the Ultimate Beauty to reveal itself has compelled it to expose itself to us, still our inability and lack of insight become a veil for us and obstruct the vision:

Wa kar diy-e hain shauq n-e band-e niqab-e-husn
Ghair az nigah ab koi hayal nahin raha
(The desire of manifestation has let loose
every tie of the veil of Beauty,
Nothing now except the vision is an obstacle
in the way) .[27]

M. S. ALI BAIG

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23 WAJDI: *Panchi Nama*, p. 12
24 JAMI: *Lawaih-e Jami* (Nawal Kishore), p. 16
25 *Ibid.*, p. 17
26 WAJDI: *op. cit.*, p. 79
27 GHALIB: *op. cit*, p. 34

NEVILLE BRAYBROOKE

Dietrich Bonhoeffer, 1906-45

[This year marks the twenty-fifth anniversary since the death of the German Lutheran pastor, Dietrich Bonhoeffer, at the hands of the Nazis. Many now think him to be one of the most important religious thinkers of the first half of the twentieth century. Neville Braybrooke, an old friend of THE ARYAN PATH, discusses his life and work.—ED.]

"You are the only person with whom I venture to think aloud... in the hope of clarifying my thoughts." Dietrich Bonhoeffer wrote this to Eberhard Bethge in Tegel Prison.* He was thirty-eight at the time. A year later, just after Easter 1945, he was hanged by the Nazis. Pastor Bethge is married to Bonhoeffer's niece, and when the family appointed him to be the official biographer, it was an obvious choice. Moreover he has risen magnificently to the occasion. The two men first became friends in 1935 when Bethge entered the newly-founded seminary of the Confessing Church which Bonhoeffer was running at Finkenswalde.

Bonhoeffer was one of the few churchmen of eminence who would not bow to the Führer's demand for a National German Church, and the Confessional Church was largely his own creation. But his imprisonment from 1943 onwards was not due to his religious activities, but because the Gestapo were suspicious that, under the cloak of being a member of the German Military Intelligence, he was really acting as a double-agent. Indeed, as is now common history, he was associated with the conspirators in their plots to assassinate Hitler, and in 1942 he was responsible for handing over to the Bishop of Chichester in Sweden proposals for peace-terms with the Allies should the conspirators succeed in bringing off a successful *coup d'état* in Germany. When he was arrested eventually, it was his own wish that his name should not be included "in the intercessional Church lists of those who were suffering for their faith." Thus it is virtually impossible to distinguish between Bonhoeffer the political and Bonhoeffer the religious martyr, so interwoven were the two roles of his life.

He was in America on holiday during the summer of 1939, and when war seemed imminent, various attempts were made to persuade him to stay on. He remained adamant in his decision to return to the fatherland. He told Reinhold Niebuhr: "I will have no right to participate in the reconstruction of Christian life in Germany after hostilities if I do not share in the trials... of my people." Later, he openly admitted that he prayed for defeat because that is "the only possibility of paying for all the suffering that my country has caused the world." The dilemma that faced him was one that faced thousands of other patriotic Germans who saw Hitler as a madman at the wheel driving their country towards destruction. The

* See *Dietrich Bonhoeffer*. By EBERHARD BETHGE. (Collins. 90*s*.)

tragedy was that so few had realized this before 1939 – and, of those that did, most had remained silent. This was especially true of the Church leaders of all denominations. Bonhoeffer would tell his students: "Only he who cries out for the Jews may sing the Gregorian chants."

His consuming interest from early youth had been theology. At the age of twenty-one, he had published his first book, called *Sanctorum Communio*. It was a brave pioneer work which attempted to bridge the gap between sociology and the theology of revelation. From the beginning, Bonhoeffer was convinced that the rigid tenets of theology became fluent once their social character was revealed. He would certainly have approved of Cardinal Manning's suggestion in the previous century that seminarians should take a course in Dickens as well as Aquinas. But when Bonhoeffer's first book came out in 1927, it received scarcely any reviews.

The irony of his career was that, when war was declared, he thought that he would have to give up his theological studies. But, in fact, it was during his two and a half years in Tegel that he wrote the series of church-shaking letters to Eberhard Bethge, which are now known under the title of *Letters and Papers from Prison*. In them are to be found expressed his bolder ideas – ideas on which his fame as a creative theologian rests. Some might say notoriety rather than fame, because it was during this period that he became associated with the term about which there has been so much debate – namely "religionless Christianity."

Inevitably, his experience with the resistance and underground movements put him in touch with men whose thinking was far removed from that of the orthodox church leaders whose aim was to maintain law and order at all costs and who sometimes even bound their flocks to do so under pain of mortal sin. Again, many of the conspirators were non-believers. Bonhoeffer's thoughts in prison turned more and more to how such men should be approached in the post-war world. It appeared to him that the lordship of Christ corresponded to worldliness, and discipleship to a sharing in this world; the natural, the profane, the rational, and the humane had their place, not against, but with Christ.

Much of the thought in the letters is of a fragmentary nature and needs developing. Myself, I believe that the term "religionless Christianity" serves as a valuable paradox to explain that built-in objection which so many people feel towards organized religion but not to Christ. It is noticeable that whilst relief operations in the case of earthquakes and other disasters are now mounted on a universal scale never before known, so at the same time congregations are said to be dwindling everywhere. Yet the empty pew is not a fresh phenomenon: the phrase was used three hundred years ago by Samuel Pepys – and it does not necessarily imply secularism. It merely reflects an inability on the part of religious leaders to build the bridges to link theology and sociology. As I read Bonhoeffer's thoughts, I was put in mind of a passage that occurs in one of Jean Genet's novels. He is discussing thieves, pimps, and all forms of conspirators and their place in Divine Pro-

venance – and writes: "For a gigolo who cruises the tea-rooms, perhaps God has a way that theology has not yet catalogued; perhaps he chooses to be a tea-room."

In Bonhoeffer's last letters there are pointers towards just such a theology.

NEVILLE BRAYBROOKE

Hello, Again

What does it mean
when an old and decrepit man
is failing in body,
in mind,
in function,
in feeling?

It means simply
that the basic man
needs a new instrument
in order to express what he is.

The basic man
is unaffected
by time or place or condition.

The body is not the man.
The instrument
is not the person.
The instrument is for use
and for pleasure.
The performer
performs upon his instrument
and cares for it
until such time
as it grows old and useless.

Then he discards it
and acquires a new instrument.
There is no lack of instruments.
Whenever the occasion presents itself
he can always order a new instrument.

DANIEL SIMPKINS

New Books and Old

Understanding the Nagas*

It was only after independence that people in India became aware of the problem posed by the Nagas, in our north-east frontier region. The pangs of the 1947 partition were not forgotten yet, and meanwhile what was this new trouble on the frontier? Government was tardy in giving relevant information, and public debate often only added to the existing confusion. The establishment of Nagaland as a State of the Union eased matters somewhat, but all is not well even now, and the relations between the people of Nagaland and the people of India could be improved still further. Without love and understanding, mere constitutional arrangements cannot take us far. We should understand the Nagas first, learn to respect them, and win their affection and trust. There is no other way to the complete emotional integration of the Nagas with the people of India. It is for this reason — even more than for its academic and historical interest — that the publication of this sumptuous illustrated volume deserves a very warm welcome.

Knowledge about the Nagas — the geography of the terrain where they live, the tribal divisions and sub-divisions, the racial traditions, the religious beliefs, the social and marriage customs, the codes of war and peace, the Naga cottage industries and methods of farming — all this knowledge was slow to accumulate during the nineteenth century. Missionaries, administrators, planters, explorers, soldiers, engineers, amateur ethnologists and anthropologists, often recorded their impressions and experiences, sometimes in books, reports, or formal papers presented before learned societies and sometimes in diaries, letters, and personal memoranda. Dr. Verrier Elwin, who devoted his entire life to the welfare of the tribal population in India and whose numerous monographs on the subject bespeak his understanding concern for tribal welfare, was also Adviser for Tribal Affairs to the NEFA Administration for a period of ten years. In the present anthology, Dr Elwin has pressed into service his unrivalled knowledge, his extensive reading, and his capacity for painstaking industry, and we have here extracts from printed sources covering the seventy years from 1827 to 1896, arranged and edited with such care that the anthology reads almost like a book, unfolding the slow growth of understanding about the Nagas during the nineteenth century.

This adventure in understanding was doubtless a matter of trial and error, of prejudice and condescension, of half-knowledge and hearsay, yet interspersed frequently with minute observation, interesting anecdotes, and useful generalizations. "The record is not presented as a correct picture," Dr. Elwin admits in his Introduction, "but to illustrate how outsiders looked at the Nagas at the time . . . almost everything is different now." The running theme of the volume is not what the Nagas are today, or even what they were in the past, but rather what they appeared to be in the nineteenth century when there was enacted the series of confrontations between Western civilization and the time-honoured Naga way of life. The nineteenth century, the recent past, has led up to the present: the tribal belt of yesterday is

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The Nagas in the Nineteenth Century. Edited with an Introduction by VERRIER ELWIN. (Oxford University Press, Bombay. 650 pp. 1969. Rs. 42.50)

now the autonomous State of Nagaland: and the Nagas have resolutely moved into the mainstream of modern civilization (for what it is worth) and are enterprisingly experimenting with democratic institutions. The past is but history, though valuable as history; and if there are incidental misunderstandings and misrepresentations, the Nagas with their "great sense of humour" are "not likely to resent them."

"The two main facts to remember," says S. E. Peal, are that "the word 'Naga' has a definite geographical limit, and that, secondly, the race so designated is subdivided into literally innumerable independent tribes, who are constantly at war with each other." The geographical area has now become Nagaland, and the diverse tribes — the Angamis, the Aos, the Lhotas, the Rengmas, the Semas, and the rest — are being welded by the pressures of modern life into a sub-nation that is learning to be a part of the larger Indian nation.

The several sections in the volume are devoted to the once distinctive Naga tribes, including the Nagas of Cachar and Manipur. The more general surveys by R. G. Woodthorpe, A. J. Moffatt Mills and A. Mackenzie try to view the Nagas as a totality. There are also the informative essays and notes on Naga customs and traditions, notably on "head-hunting" (now practically obsolete) and elephant-hunting, and on Naga religious beliefs and practices, their omens and crafts and amusements and festivities. The land of the Nagas is picturesque, wild, and wonderful, and has always captivated the visitor's heart. While one nineteenth-century observer found the Nagas "rather slow" in their "mental capacity," another found them highly intelligent and "capable of receiving civilization"; and today the Naga youth have shown that they are at least as keen-eyed and quick-witted and as ready to meet the challenge of the future as youth in the rest of India. The inexorable process of modernization is going on, and of course there is a credit side as well as a debit side; for change is both exciting and violent, now raising great hopes and now bringing sharp frustration. But the Nagas have at last moved from the legendary to the modern phase of their history, and the present volume will help the curious reader to understand this movement, this revolutionary change.

K. R. SRINIVASA IYENGAR

The Relevance of Mahatma Gandhi to the World of Thought. Edited by T. M. P. MAHADEVAN. (Gandhi Centenary Volume, University of Madras. 182 pp. 1969. Rs 10.00.)

This is a collection of seventeen papers contributed by scholars in the various research departments of the University of Madras to the Seminar held for four days from 28 November 1968; also Dr. T. M. P. Mahadevan's Welcome Address, Dr. R. R. Diwakar's Inaugural Address, and Shri U. N. Dhebar's Valedictory Address to the Seminar. The theme was "The Relevance of Mahatma Gandhi to the World of Thought" — "Contribution" might have been a happier word than "Relevance."

The Inaugural Address analyses Gandhiji's concept of *Satyagraha* as a way of life and as an instrument of social change. Shri Dhebar in his Valedictory Address utters a warning about "the invisible rock that lies below, in the shape of violence accompanying enormous technological advance, which might wreck human civilization, and stresses the relevance of Gandhiji's message to the modern world. Gandhiji's ideas on Truth, Non-violence, *Sarvodaya*, and Ends and Means have been dealt with in many of the papers; but the repetition

was inevitable, as they form the core of the Mahatma's message.

Shri K. Chandrasekharan's article on "Gandhi and Tagore" brings out the essential oneness between these two master-spirits, despite conflicts on the surface. "Gandhism and Contemporary India" by Shri C. A. Perumal, seeking to make out that Gandhiji's ideas have been incorporated in our Constitution, contains much special pleading, and the conclusion that

> the Gandhian concept of *Sarvodaya,* with its tripod, anarchism, socialism and secularism, has determined to a large extent India's political, economic and social life since 1947

is clearly an over-statement hard to swallow. Dr. V. Raghavan makes a scholarly contribution in his article "The Traditional Roots of Gandhian Ideas," which "accounted for his mass appeal," though many of the orthodox in Gandhiji's time disowned him.

Shri K. Rajaratnam in his paper "The Industrial State and Gandhi" deals sympathetically with Gandhiji's views on large-scale industries and machinery. The writer points out that

> instead of using the idle human resources, our socialist ideal enthusiastically puts all these millions at the receiving end in order to share a product that they have not contributed anything to produce.

Shri Shanmugasundaram, the other Professor of Economics, who contributes to the volume a paper on "The Economic Ideas of Mahatma Gandhi in Retrospect," is equally critical of the present trends and regrets:

> Twenty years of un-Gandhian non-concern have lapsed, leaving the problem of unemployment worsened by haphazard industrialization and ill-conceived investment in education.

"The Impact of Gandhism and Indian Legal and Constitutional Thinking" by Shri T. S. Rama Rao is a stimulating study of Gandhian ideas *vis-a-vis* our Constitution. The "ideas" found a place in the Directive Principles but the Constitution was framed on the approved lines of Western liberal democracy, with the individual as its unit. "Did it succeed?" asks the writer, and answers that

> it is not the individual who is the effective political entity today but caste and community. ... adult franchise has only entrenched the role of caste.

The writer concludes:

> If liberal democracy fails in India, the seemingly impractical and visionary schemes of Gandhian *Sarvodaya* would seem to be a feasible alternative to prevent the spiritual atrophy facing the Nation.

It is regrettable that the book is disfigured by too many printing mistakes unbecoming a University publication.

K. SAMPATHGIRI RAO

Lao Tzu and Taoism. By MAX KALTENMARK. Translated from the French by ROGER GREAVES. (Stanford University Press, California. 158 pp. 1969. $ 1.95)

In the fifth century B.C., when China was still a conglomerate of feudal states, Confucius appeared on the scene and presented the people with a moral-*cum*-political code of life. This "religion" gained royal favour when China was united under a single emperor. However, several new "religions" mushroomed to question the way of life propounded by Confucius. Chief among them was Taoism, whose founder was Lao Tzu. His historicity has not yet been established, but the Taoist system has endured through these many centuries and is even now active in Taiwan.

Max Kaltenmark gives a clear idea of Taoism, both in its pristine philosophical purity at the time of Lao Tzu and Chuang Chou, and in its later degradation as a religion full of magic and superstition aiming at physical immortality. We begin with Lao Tzu,

who is believed to have been a senior contemporary of Confucius. He lived like an Upanishadic sage in a hermit retreat, with his chosen followers. His teachings are to be found in *Tao Te Ching*. Widely commented upon through the intervening centuries, this book contains the moral philosophy of Lao Tzu. *Tao* is indeed the Supreme Reality, but "our language cannot express anything but relative truths." Thus, Tao in its *nirguna* nature is the universal indeterminate Order, and in its *saguna* form is referred to as the Mother. It is this Supreme Tao (*Ch'ang Tao*) that is the cause of all living beings. In the end, the created ones return to this *Tao*. He who realizes this law of "return to the origin" and himself merges in the *Tao* in person is a *Sheng jen* or Holy Man, a *Rishi*. This realization and return in person is possible only through rigorous ascetic discipline. The Taoist Holy Man should be a *wu-wei*, which sounds like the *Gita* ideal of *sarva-arambha parityagi*:

> Therefore the Holy Man, when acting, expects no reward for his actions; once the good deed has been done, he does not bask in his merit; he does not show off his talents.

The idea of the Holy man is also associated with longevity. The superior intelligence of the Holy Man is referred to as *ming* (light) by Lao Tzu. He was himself such a Holy Man, a mystic who saw the "origin of things" in terms of light.

Chuang Chou may be described as Lao Tzu's St. Paul. He sought to give metaphorical illustrations to his predecessor's doctrine. The importance of Chuang Chou's book (*Chuang Tzu*) lies in the account of the process that an initiate follows to attain illumination. A disciple has to purify his mind first, reject distracting external activity, and approach a Holy Man who will impart his knowledge through a silent communication of thoughts. The attainment of such illumination often led the Taoists to "spiritual wandering." *Chuang Tzu* refers to the divinity in such persons, who can journey into the inner countries of the mind with a sure sense of direction:

> The Perfect Man is pure spirit. He feels neither the heat of the blazing brushlands nor the cold of the flooding waters; the lightning that splits the mountains and the tempest that stirs up the ocean cannot frighten him. A man like this rides the clouds as his carriages and the sun and moon as his steeds. He wanders beyond the Four Seas; the alternations of life and death do not concern him, much less the notions of good and evil.

The chapter on "The Taoist Religion" gives an idea of the later accretions that nearly overwhelmed Taoism. Superstitious mumbo-jumbo and magic rituals of *kaya-kalpa* led the latter-day Taoists to pursue physical immortality. But philosophical Taoism is still studied by many, and *Tao Te Ching* is a popular text read avidly by scholars all over the world. Max Kaltenmark gives the reasons in his concluding remarks:

> One reason for the extraordinary appeal of this short text is certainly the cryptic nature of the apothegms themselves; another, perhaps, is that our frantic world is fond of hearing about the virtues of *wu-wei* and absolute tranquillity. In a sense, the doctrine of non-intervention accords perfectly with our conception of the true scientific spirit, which, first and foremost, means respect for natural laws. But by way of antithesis, the real interest of Taoism for us today lies in the psychological value of some aspects of it (very close to yoga) and, above all, in its spiritual content.

PREMA NANDAKUMAR

The Tibetan Book of the Dead or *The After-Death Experiences on the* Bardo *Plane,* according to LAMA KAZI DAWA — SAMDUP's English Rendering. Compiled and edited by W. Y. EVANS-WENTZ. (Oxford University Press, New York. 249 pp. Reprint 1969. $ 1.95)

The *Bardo Thodol* or the Tibetan Book of the Dead was first published by the Oxford University Press in England in 1927 under the able editorship of Dr. W. Y. Evans-Wentz. The publication of this esoteric work caused a considerable stir in English-speaking countries at the time; and the fact that it has since gone into numerous editions is indicative of the book's ever widening appeal. Dr C. G. Jung in his psychological commentary on the book has gone on record that the *Bardo Thodol* has been his constant companion since its first publication and that he owed to it not only many stimulating ideas and discoveries, but also many fundamental insights. Lama Anagarika Govinda, who has contributed an illuminating introductory Foreword to the book, has this to say of the *Bardo Thodol*:

> If the *Bardo Thodol* were to be regarded as being based merely upon folklore, or as consisting of religious speculation about death and a hypothetical after-death state, it would be of interest only to anthropologists and students of religion. But the *Bardo Thodol* is far more. It is a Key to the innermost recesses of the human mind and a guide for initiates, and for those who are seeking the spiritual path of liberation. ... And herein lies the justification for having made *The Tibetan Book of the Dead* accessible to a wider public.

Sir John Woodroffe has written a Foreword under the caption "The Science of Death," and points out that the text has three characteristics. First, it is a work on the Art of Dying; secondly, it is a manual of religious therapeutic for the last moments; and, thirdly, it is a vivid account of the experiences of the deceased during the intermediate period. It is thus a traveller's guide to other worlds. In other words it is a book of instructions for the dead and the dying for the period of "forty-nine days" between death and rebirth.

The text falls into three parts. The first part, "*Chikhai Bardo,*" describes the psychic experience at the moment of death. The second part, "*Chonyid Bardo,*" deals with the dream state which supervenes immediately after death and with what are called *karmic* illusions. The third part, "*Sidpa Bardo,*" deals with the onset of the birth instinct and pre-natal events. It is significant that the soul has a lightning vision of the supreme reality during the actual process of dying and a chance of complete liberation from the wheel of birth and death. But the weight of *Karma* drags the soul into the dark recesses of the *Bardo* and the wandering starts. The dead man retrogrades step by step into lower and lower states of consciousness. Each step downward is followed by fainting and loss of consciousness. The wandering of the deceased may be compared to the bouncing of a ball which reaches the greatest height at the first bound, each succeeding bound being lower until the ball comes to a halt. The soul can no longer progress and only a new incarnation will permit a resumption of its evolution. Accordingly a womb is entered and a new incarnation is achieved.

The purpose of the instruction is to fix the attention of the dead man, at each stage of delusion and entanglement, on the ever-present possibility of liberation and to explain to him the nature of his visions. The main purpose of the *Bardo Thodol* is thus to guide the dead man through the various states into which every one of humankind must inevitably pass, but of which few have any enlightened understanding. It is, therefore, a guide book of inestimable value and the

Oxford University Press deserves the gratitude of its readers for bringing out the book in a paperback edition at a price within the reach of the common man.

B. V. NARAYANA REDDY

Oriental Mysticism: A Treatise on Sufiistic and Unitarian Theosophy of the Persians. Compiled from Native Sources by E. H. PALMER. (Frank Cass and Company Ltd., London. xiv+84 pp. 1969. 42s.)

E. H. Palmer's little book on Sufism, first published more than a century ago and only once reprinted (in 1938), has now reappeared in a facsimile edition, and will still be found to be one of the most accurate and concise statements available in English of the principles of Sufi teaching. It is based in fact on a connected selection of extracts from a work, the *Maqsad-e Aqsā* (The Remotest Aim), by the thirteenth-century Sufi theoretician, Aziz b. Muhammad al-Nasafi (misprinted in Palmer's introduction as "Nafasi"), dovetailed together with such skill that it forms a continuous and eminently readable narrative. In logical order the author takes us through the Sufi Road and its Stages, speaks of the Perfect Man, discusses the Nature, Attributes and Works of God, defines the Saintly and Prophetic office, and concludes with a section of the study of Man as the Goal of all creation. As the late Professor Arberry pointed out in his short introduction to the second edition (unfortunately not reproduced in this new printing), the system expounded by Nasafi is based largely on the theosophy of the great Sufi Ibn 'Arabi, whose teachings, as Professor Henri Corbin has recently pointed out, blended with the *Hikmat al-Ishraq* (Philosophy of Light) of the Iranian Sufi philosopher Shihabuddin Yahya Suhrawardi to form a characteristically Persian form of mysticism.

Professor Arberry also drew attention to some errors of translation and fact on Palmer's part, faults we can easily pardon when we remember that Palmer was only twenty-seven when he completed this translation, and that, standing as he did much nearer than we do to the beginnings of serious Oriental studies in the West (which may be said to date from the late eighteenth century), he had to be largely self-taught in Oriental languages and philosophies, and did not have access to the great store of reference works that we now enjoy.

The only criticism that can be legitimately made of this new publication concerns the price, which is outrageous.

L. P. ELWELL-SUTTON

Creative Imagination in the Sufism of Ibn 'Arabi. By HENRI CORBIN. Translated from the French by RALPH MANHEIM. (Routledge and Kegan Paul Ltd., London. 406 pp. 5 plates. 1970. £4 15s., i.e. £4.75)

This well-produced volume is not so narrowly specialized as its title might suggest, though every bit as erudite. Parts One and Two were originally given as lectures and published in 1955 and 1956 as complementary essays on "Sympathy and Theopathy" and "Creative Imagination and Creative Prayer" as revealed in the gnostic system of the Muslim mystic and philosopher Ibn 'Arabi (1165-1240). Here they are drawn together by an introduction surveying Ibn 'Arabi's spiritual development in his journey—symbolic as well as actual—from Spain to Iran, as also the contemporary gnostic background. Copious notes, including translations from Sufi treatises, amplify textual argument without inter-

rupting it. The result is a work of admirable coherence and readability, considering the difficult and esoteric nature of the subject.

The abstruse terminology involved, including some necessary neologisms, is rarely taken for granted. Familiar translations of terms like *fana'* ("annihilation") are rejected in favour of more cautious definitions; the usual "Revelations" for *al-Futuhat* (*al-Makkiyya*) is replaced by the more literal "[Spiritual] Conquests." Professor Corbin even resurrects (p. 30 note) the generally discredited derivation of *Sufi* from the Greek *sophia* ("Wisdom") rather than from the more widely-accepted *suf* ("wool," from the material of the dervish's cloak)—a valid point, inasmuch as our experience of blends, homonyms, and popular (which includes "learned") etymology should make us hesitant to lend exclusive support to either explanation.

Elsewhere, however, the layman who is not so sympathetic as the author to casual symbolism and contrived correspondences between exoteric and esoteric will at times find himself embarrassed in the looking-glass world of puns, quibbles, and elastic anti-semantics that are the camp-followers of the more "respectable" gnostic images; such are the Ismaili ideographic back-formations (pp. 112-113) devised to twist the word *Allah,* and its derivatives into sympathy with the notion of a "pathetic" God, or Ibn 'Arabi's playing on the double meaning of *musalli* ("orant/horse coming second in a race") on p. 265. These images can be admirable in realms where language and metaphysics fuse, as in the sublime mystical poetry of Jalal al-Din Rumi, but in a quasi-philosophical tract appear more—depending on one's choice of etymology—the creatures of woolly thinking or sheer sophistry. Ironically, Professor Corbin calls attention to the double-edged tendentiousness of this style of reasoning only where he had to protect his own argument from it (p. 296, note 21): the terms *maujud* ("existent") and *marhum* ("object of compassion") can be interchangeable, he notes, "though of course we should avoid all unfortunate puns on the current use of *marhum* in reference to the dead, such as the 'late' or 'dear departed.' "

This otherwise masterly exposition of the works of a Sufi master is well served by a most readable translation. The transliteration of Arabic words* is well-nigh faultless, perhaps the only exception—apart from some missing macrons—being Muhammad *Baqīr* for *Bāqir* (p. 57 and index). The student of Islamic philosophy will find it a valuable addition to his shelves.

J. R. PERRY

* We regret that the exigencies of printing this delayed issue did not permit a complete reproduction of the reviewer's meticulously used diacritical marks.—ED.

John Locke: Empiricist, Atomist, Conceptualist, and Agnostic. By JOHN LOUIS KRAUS. (Philosophical Library, New York. 202 pp. 1968. $4.95)

The original contributions of British empiricism have been so thoroughly discussed by numerous leading European philosophers that some very special reason is needed for bringing out again a book on one of the prominent thinkers of this school, namely, John Locke. Evidently such a reason seems to be present in the mind of J. L. Kraus, and that is the demonstration that a "science" of material bodies is impossible if Locke's theory of universals is accepted.

Undoubtedly Locke was an empiricist, atomist, and conceptualist. But agnostic he was not in the sense in

which the term is usually understood. Locke's agnosticism is severely restricted to what is known as the "substratum, unknown and unknowable" of matter. This does not affect his faith in God. So, the title of the book is slightly misleading. If this small defect be set aside, then we shall find that the book is outstanding in several respects.

The four chapters of the book (with numerous sections, each one of which may well lay claim to the status of an independent chapter, because of the importance of the topic discussed therein) deal with (1) the primary contents of the human mind from the empirical standpoint; (2) the atomistic approach to the essences of things; (3) the conceptualistic view of universals; and (4) agnosticism and science, respectively. There is thorough critical exposition of innate ideas, of different kinds of ideas arising out of experience, of modes and relations, and of substance and qualities—in fact of all Lockean entities familiar to students of philosophy. In every chapter the documentation is very thorough. It is the critical evaluation of every stage in the evolution of Lockean epistemology that confers special merit on this book. Latent contradictions in Locke are highlighted and good evidence is adduced in support of the author's contentions.

The last chapter is the most valuable in this book. The author tries to demonstrate that from Locke's point of view scientific knowledge, that is, universal and certain knowledge of physical things, is beyond the reach of the human mind.

A special feature of the book is a section containing illuminating "Notes" (pp. 165-98). Not only references but suggestive observations on and penetrating expositions of Locke's views are given in this section.

This is an eminently readable and stimulating book for those students of philosophy in our universities who have to make a special study of Locke.

P. S. N.

The Destiny of Man. Compiled from the writings of SHRI-AUROBINDO and THE MOTHER by RISHABHCHAND *and* SHYAMSUNDER JHUNJHUNWALA (Shri-Aurobindo Ashram Trust, Pondicherry. 269 pp. 1969. Rs. 12.00; $3.00)

This compilation of the writings of Mahayogi Aurobindo and the Mother deals with the most fundamental problem of the destiny of man. The selections made are appropriate and throw a flood of light on various aspects of the problem. The teachings of Aurobindo will ever be useful as they arose out of his being and becoming. They herald the advent of a superior race of men and a superior order of life on earth.

Man is destined to lead a full and integral life in which not only the intellectual powers but the whole of consciousness and the total personality is involved. The destiny of man according to Aurobindo lies not merely in the attainment of *Mukti* but in the divinization of mind, life, and matter here and now. The mental, vital, and material stuff of which man is made is to be transformed into a subtle, finer, and nobler substance capable of taking man's whole being to a higher level of existence where pure knowledge, harmony, and bliss would reign supreme. Aurobindo has taught that this can be done if the Supermind is realized and its powers invoked for the purpose.

In the ascent towards the Supermind, he refers to four planes of consciousness: the Higher Mind, the Illumined Mind, Intuition and the Over-mind, and the Supermind, the creative Truth of consciousness. The transition of consciousness from the Overmind to the Supermind is the most crucial of all the evolutionary transitions. Only through the Super-

mind can one attain Supermanhood. To be a Superman is to live an integral and perfect divine life which is a progress through Light to *Ananda* or bliss.

The *sadhana* laid down by Aurobindo is that of Integral Yoga—a *Purna Yoga,* which is a synthesis of all *Yogas,* especially the most important ones, Jnana, Karma, and Bhakti. This also requires the *sadhaka* to surrender his whole being to the Lord. Such surrender helps him to attain the highest end and aim despite all obstacles on the way, and paves the way for Divine Grace.

Further, according to Aurobindo, true spirituality is not to renounce life but to attain divine perfection. One should not lose oneself in the Divine Consciousness but let the divine consciousness penetrate into matter and transform it. A divinely perfect being will perceive Truth, whose eminent aspects of Love, Knowledge, Power and Beauty will spontaneously express themselves in his being.

In fine, a divine life in a divine body is the formula of the ideal envisaged by Aurobindo. The present volume will serve as a handbook for a quick comprehension of the teachings of the Mahayogi, based on spiritual experience and exploration.

K. E. PARTHASARATHY

Psychotherapy and Existentialism: Selected Papers on Logotherapy. By VIKTOR E. FRANKL, with contributions by JAMES C. CRUMBAUGH, HANS O. GERZ, LEONARD T. MAHOLICK. (Souvenir Press, London. xiv+242 pp. 1970. 30s., i.e. £1.50.)

This book is a collection of fifteen separate articles on logotherapy, and is not intended to give a sequential exposition of the subject, but rather to illuminate a variety of its aspects. A reader ignorant of the subject would be wise to read Frankl's *The Doctor and the Soul* first, but for those already familiar with logotherapy, *Psychotherapy and Existentialism* enlarges the basic knowledge expounded in the earlier books and includes an invaluable bibliography.

Logotherapy, essentially, enables human beings to find meaning and purpose in life in *all* circumstances. The author summarizes his philosophy in these words:

> Life can be made meaningful in a threefold way: first, through *what we give* to life (in terms of our creative works); second, by *what we take* from the world (in terms of our experiencing values); and third, through *the stand we take* toward a fate we no longer can change (an incurable disease, an inoperable cancer, or the like).

The book discusses how this therapy can be applied in many different circumstances. The author's account of logotherapy in concentration camps will be of exceptional interest to many readers, and, for those particularly concerned with contemporary problems, the chapters on "Collective Neuroses of the Present Day" and on "Psychotherapy, Art and Religion" will be of importance.

Frankl succeeds in showing how logotherapy can work in conjunction with both religion and existentialism in the lives of all of us. His book is not perhaps an ideal *introduction* to logotherapy, but it is invaluable as an exposition of some of the deeper aspects of the subject.

PHYLLIS G. CROFT

The Universal Word: A Theology for a Universal Faith. By NELS F. S. FERRE. (Collins, London. 384 pp. 1970. 65s., i.e. £3.25)

Professor Nels Ferré has undertaken a difficult job, one that confronts many Christian theologians today, in having to include in their

faith the great faiths of the world. He faces his job by assuming that the categories of thought usually presented to the West, being, reason, and process, fail to do what is expected of them: they do not introduce us to the heart of reality. Being belongs to what he calls substance-thinking (of which he is severely critical); it identifies objects and things as separate entities and they are not that. Reason, the second category, presupposes that what it reasons about is reasonable also, and it is not that. Process supposes that creativity, flux, and change are ultimate, and leaves no room for the permanent which must be included somehow. In place of these failed categories Professor Ferré introduces, spirit, purpose, and love. Spirit is the life (more active than being) in which man finds his purpose. Purpose is the effort which man makes towards love. And love is God, God not as personal, such as a loving God, but love of itself, as in the New Testament statement, "God is Love."

The Universal Word, the title of the book, is the revelation of all this breaking into history, and in the juncture between the two making a total communication between history and eternity.

Nels Ferré, in the way of a number of American theologians, pours out his thoughts, and they are backed by a lifetime of reading, care, and passionate concern. But the very flood of the thought, poured out sometimes in question-sentence after question-sentence, prevents the answers from coming when the reader is waiting for them. They come in due time, but not always as the answers to all the questions. The book is a massive and passionate attempt to come to terms with a universal religion from a Christian standpoint, and as such is another contribution to probably one of the greatest spiritual demands of our time.

E. G. LEE

Bearings: or Friends and the New Reformation. Swarthmore Lecture, 1969. By MAURICE A. CREASEY. (Friends Home Service Committee, London. 89 pp. 1969. 6s.)

The Swarthmore Lecture, named after the home of Margaret Fox, with its many associations with the beginnings of Quakerism, is an annual exploration by a leading authority on some aspect of religion, of interest both to the Society of Friends and a wider constituency. Numerous significant contributions to British religious understanding have been made in the sixty years since its inception, and Maurice Creasey in 1969 continued this noteworthy tradition with a timely assessment of those recent trends in Christian theology summed-up under the broad international heading of "The New Reformation."

Maurice Creasey interprets these theological changes as intellectual and moral responses to the impact of secular, industrial, and technological society upon traditional Christianity. In the advanced industrial countries, church attendance drops as science advances. The theological response is to attempt new presentations of Christianity in radical, secular terms, from the extreme "Christian atheist" or "God is dead" viewpoint to the reformism of "Honest to God" and a more secular approach to religion. Traditional morality, cohering with the immutable moral laws of the universe, is challenged by the "New Morality" of "Situational Ethics," an approach to Christian morality deeply influenced by Existentialism. Maurice Creasey relates these trends to the historic religious tradition of Quakerism, emphasizing that all attempts to make Christianity "modern" can only be truly "radical" if they maintain full respect for the life and teachings of the Founder himself.

BRIAN G. COOPER

The Struggle for Mozambique. By EDUARDO MONDLANE. (Penguin African Library. Penguin Books Ltd., Harmondsworth, Middlesex. 222 pp. 8 plates. 2 maps. 1969. Paperback, 8s., i.e. 40p.)

This struggle is yet another running – and much less publicized – guerrilla war. On 25 September 1964, simultaneous guerrilla attacks were launched in the northern territories so that today control of one-fifth of the country has been wrested from the Portuguese by the Mozambique Liberation Front (known as FRELIMO). Dr. Eduardo Mondlane, its president, and author of this book, was assassinated in Dar-es-Salaam in February 1969.

There is an African saying: "When the whites came to our country we had the land, and they had the Bible; now we have the Bible and they have the land." The writer adds: "The whole responsibility for educating the African people has been entrusted to the Roman Catholic Church, despite the fact that the overwhelming majority of the Africans are not Christians." Bishop Pereira of Lourenço Marques has also stated: "to take part in movements for independence is acting against nature" while "Communism and Islamism . . . wish to impose their civilization upon the Africans."

The book is in two parts – "Under Portugal" and "Towards Independence." (Incidentally, there are two helpful maps – makes a useful bookmark too – and eight illustrations in the centre; printing rather small.) The author traces the system of slavery which set the pattern for early Portuguese colonial rule, liberation from which millions of Africans undoubtedly dream of, even if the Marxist doctrine is beyond their comprehension. Yet today, in practice, forced labour, discrimination in employment, suppression, segregation, identity cards, and so on still remain the Africans' lot in Mozambique.

> War is an extreme of political action [says the author], which tends to bring about social change more rapidly than any other instrument . . . but we do not choose war as our path to national independence. War was forced on us.

"In our land bullets are beginning to flower," says a leading African poet, Jorge Rebelo, but the illiterate peasantry and political *élite* alike must be warned that though bullets may kill they are still powerless to propagate, leaving man to sow the seeds of revenge and hate.

ALFRED PARKER

It is a moral imperative that we should rise above suspicion and morbid imagination, and never suspect anybody of anything. To suspect evil in others always means being blind to evil in oneself. Not to succumb to suspiciousness and evil imaginings is the first rule of moral and mental hygiene.

—BERDYAEV

Ends and Sayings

". . . ends of verse
And sayings of philosophers."
—SAMUEL BUTLER : *Hudibras*

Explorations of sound, especially ultra-sonics and infra-sound, continue, as also of its effect upon minerals, plants, and animals (See "Ends and Sayings," August 1968). Stories of glass shattered when a singer strikes its note are still news. Troops breaking step when crossing a bridge, lest they vibrate its disruption wavelength, is fact. In an experiment at Annamalai University, Madras (*The Observer,* 15 January 1956), the "Maya-Malva-Gaula-Raga" was played on a violin to *Mimosa pudica* plants for 25 minutes a day. These developed 35 per cent more prickles, and grew branches 50 per cent longer than did control plants. It was suggested that music might stimulate the streaming of the protoplasm in the cells. Now *New Scientist* (14 May 1970) reports a similar experiment with young rice plants a few years back. and the later discovery that ultrasonic frequencies stimulate the germination and growth of barley by increasing the enzyme activity. Supporting evidence comes from experiments by M. Measure and P. Wernberger (Department of Biology, Ottawa) with audible sound on the growth of wheat. Seeds of two strains were subjected for four weeks, under control conditions, to four different frequencies (that of 5000 cycles per second being the most effective). After eight weeks the seedlings were considerably larger in every way than the controls, though the researchers found no acceptable explanation.

Music's effect on animals and insects is well documented, in many cases the response being to ultra-sonics — musical toads collecting round the town band, large spiders appearing and "listening" to choir practice; a plague of rats taking off from an East Prussian farm after half an hour's music on an accordion, others in equal panic at the inaudible sound-waves of transducers (electronic burglar alarms); the distress of dogs and cats at certain pieces of music or particular notes; cows scared by bugles, but allured by the pipe band. Since human beings also respond, music therapy is increasingly used in hospitals and psychological units.

A Danish psychologist (*Science Journal,* April 1969) found that various drinks have each a particular "harmony tone" and taste better at their own sound frequency. If this is raised or lowered, the taste is less pleasing. John Connell of the Noise Abatement Society, London, likes to cite the experiment of Colonel Grognot (French army medical service) in subjecting recruits for 15 minutes to a high-pitched noise of 90 decibels (the equivalent of "acceptable" motorcycle noise). Tests afterwards showed a temporary doubling of their visual error margin, while three-quarters of them suffered temporary colour-blindness. There is keen exploration of "concrete music" — the transformation of actual everyday sounds into sound patterns by manipulations with magnetic recordings — producing sounds unobtainable from ordinary instruments, "absolutely new and very disturbing. Occasionally they are beautiful, more often frightening" (Peter Brook: *Sunday Times,* 15 September 1957).

Western science is only touching the fringe of the subject; the modern East has forgotten the ancient science concealed under mythological guise in the Puranas; and occult science is still spurned as superstition. It speaks of

the seven primary forces of Electricity, whose purely phenomenal, and hence *grossest* effects are alone cognizable by physicists on the

cosmic, and especially on the terrestrial plane. These include, among other things, Sound, Light, Colour, etc. etc... Occultism sees in all these Forces and manifestations a ladder, the lowest rungs of which belong to *exoteric* physics, and the higher are traced to a living, intelligent, invisible Power...

(H. P. BLAVATSKY: *The Secret Doctrine*, I.554)

This analysis of sound will, it is said, lead to discoveries of interest regarding the human spiritual and physical constitution. The *Nada Brahma* (Divine Resonance, the *Logos,* the Word) sounding a single homogeneous resonance, manifests

as the power which stirs up and animates the particles of the Universe, but also in the evolution and dissolution of man, of the animal and mineral kingdom, and of solar systems.

(W. Q. JUDGE: "AUM," *The Path*, April 1886)

These are hints for the intuitional.

Historical advance develops from a renewed look at the past — the fourteenth-fifteenth-century Italian Renaissance turned back to Classical times, the eighteenth-nineteenth century Romantic Movement rediscovered the ancient Eastern cultures, as well as the old Scandinavian. Yet the paradox is resolved if growth is seen as a spiral, each curve turning back on itself, at a higher level. Language also seems to follow a similar pattern, and, through the maze of transient slang, foreign infiltrations, "gobbledegook," and worn-out clichés, one can perhaps discern a faint trackway to future possibilities.

In an amusing article "You can Say That Again" Katherine Whitehorn (*The Observer,* 16 November 1969) wrote of words that had gone down the scale of meaning, and suggested digging up more picturesque words from earlier centuries, to bring life to a present-day "flagging vocabulary."

"Gibbetation" would be a much better euphemism for the advocates of "capital punishment"—matches the date on their thinking too... "Enthusiasm" was once reserved for those who thought they had a private revelation from the Almighty.

More seriously, Lancelot Hogben, author of *Mathematics for the Million* and *Science for the Citizen,* has now written *The Vocabulary of Science.* In this, as Kathleen Nott writes (*The Observer,* 10 May 1970),

he has worked out an essential vocabulary of Greek, Latin and Romanized-Greek words which will help the student of natural science to understand the international technical language he will have to use.

His second purpose is to encourage "good language, resistant to double talk," a disease that has infected all language, general and specialized, and his hope is that Greek and Latin, being "dead" languages, will be resistant to such corruption. Surely, however, change and corruption in words are the outcome of the mental and moral outlook of their users!

Earlier in the year, an international Sanskrit conference in Allahabad (*The Guardian,* 10 February 1970) asked for Sanskrit to be revived and adopted as the national language of India, with radio bulletins, newspapers, and magazines. Two prophecies—from the past — may be of interest here.

The Sanskrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common life. (W. Q. JUDGE: *The Path*, May 1886)

For a language so old and perfect as the Sanskrit to have survived alone, among all languages, it must have had its cycles of perfection and its cycles of degeneration.... it would not have survived even as a "dead" tongue, had it not its special purpose in the Reign of immutable Cyclic Laws... Sanskrit ...will one day have the extension it had thousand upon thousand of years back—that of a universal *language.* The same as to the Greek and the Latin: there will be a time when the Greek of Aeschylus (and more per-

fect still in its future form) will be spoken by all in Southern Europe while Sanskrit will be resting in its periodical *pralaya*; and the Attic will be followed later by the Latin of Virgil... Sanskrit ... has existed throughout cycles and will pass though other cycles still. ("Was Writing Known Before Panini?" *The Theosophist*, October 1883)

Colin Wilson's interviews with five top-ranking British historians ("Prophets in Reverse," *Daily Telegraph Magazine*, 17 April 1970) aimed at finding out what they considered to be the role of the historian. Should he deal objectively with "particulars," or seek, in larger terms, to interpret something of the nature of the universe? What part do religious ideas play in the presentation of history?

He talked first with historians who follow the method of Lewis Namier, i.e. a detailed and exact scrutiny of the historical events and individuals. Dr. A. J. P. Taylor, a straightforward atheist, said, "Historians have no business with huge generalizations ... Moral lessons have nothing to do with history." There is intellectual satisfaction in searching out order from the mass of documents to present history, but this has no relevance to life today. Professor Hugh Trevor-Roper, as an "analytical historian," also denounced abstract generalizations and attempts to force the facts of history into preconceived theories, though ideas are important. Getting back imaginatively into the historical context was his aim, just as the aim of the "narrative historian," A. L. Rowse, was "to *re-create* the life of the past." For him, art and the beautiful have more meaning than ideas and ideologies. Self-styled "an aggressive sceptic," he senses life as tragic, a mystery for which man has no key.

All three historians were condemnatory of Arnold Toynbee's monumental *The Study of History*, claiming that it distorted history to fit his theories of the rise and fall of civilizations, of the vital role of religion, of a moral purpose to life. Sir Herbert Butterfield, author of both analytical history and romantic narrative, was milder in his judgement that, though Toynbee's work as synthesizer was bound to fail, it might lay a foundation for the future. As a Methodist he held that "religion is the business of the individual conscience, not of churches," and organized religion should not be made the symbol of the higher life.

Arnold Toynbee himself viewed these attacks as due simply to differences of viewpoint. Not interested in history simply as such, nor yet trying to fasten it forcibly to religion, his concern is with the larger problems of life and events. He thus values history as "the key to the universe." This constant awareness, this "sense of meanings that lie beyond day to day existence," was, Colin Wilson realized, neither "pompous" nor "woolly." For Toynbee, "the imagination always hungers for synthesis. Every new fact becomes another piece in the puzzle." Mistakes are inevitable in putting pieces together, and *The Study of History* was only "a rough sketch."

Later, Colin Wilson remembered the episode from the *Study* of Toynbee's moment of illumination against the prosaic background of Victoria Station, when he finds himself with all history, past, present, and future, flowing through him in a vast tide, his own life but a wave in the mighty current. The "factual" historians' temperaments would make this vision meaningless to them. They must, Colin Wilson concludes, be judged only at their own level.

We might mention that ancient tradition spoke of the need to proceed from "universals" to "particulars," and thence back again from "particulars" to "universals." Men have too often mistaken personal speculations and theories for the "universals," while others have ignored or denied

them entirely. Even if Toynbee's *Study of History* is only "a rough sketch," even if his interpretation be superseded later, it has in it the noetic germs for the synthesis of knowledge, the Gnosis of Life.

The B.B.C. series of discussions on the theme "Is there a future for religious belief?" is presenting interesting and significant viewpoints. Charles Davis, a former Roman Catholic priest, speaking about "Religious Pluralism and the New Counter-Culture" (*The Listener,* 9 April 1970), considers the present efforts towards a counter-culture in America, associated especially with the middle-class young in their revolt against the prevailing technocratic society, since he feels that the future of religion is bound up with this counter-culture. If the latter fails, religious values will have, as now, "only a fleeting, tenuous, uncertain reality," and the religious influence will be weak. If the counter-culture conquers, the now dominant secular outlook will be cast aside for a more eclectic religion, not traditional Christianity.

> What we find, in the search for spiritual forms of consciousness, is a confused medley of religious elements, together with occult, magical rubbish and drug experimentation. The present time, in the chaotic exuberance and dubious quality of the forms of its religious seeking, resembles the Hellenistic period before the rise of Christianity.

Charles Davis asks how this search can be aided. He advocates, not the treatment of Christianity as separate and the attempt to add elements from other religions to it, but "a more developed understanding of religion and the so-called religions in general." Historians of religion are suggesting dropping the categories of Hinduism, Buddhism, Christianity for the study of religion according to areas. Thus the different types of religion would fall into their appropriate place, together with "the complex relationships uniting and dividing people across the rather illusory religious boundaries we take for granted at present." Even Christianity itself includes more than one type of religion.

The best hope of progress lies in "a fluid religious pluralism," not in the "rational" ecumenism of ecclesiastical administration. In liturgical reform also there is the wrong approach, disturbing tradition for the older people and antagonizing the younger, who react against the "highly-regulated ritual, however modernized." We may well expect, he says, to find new religious forms and groups springing up, out of the apparent disintegration of formal Christianity.

Sir Alister Hardy, Emeritus Professor of Zoology, Oxford University, and President of the Society for Psychical Research, spoke the following week on "An Experimental Approach to Religion" (*The Listener,* 16 April 1970). His conviction is that religion is necessary for human evolution. Theism is not anthropomorphic worship, but "at least a belief in an extra-sensory contact with a power which is greater than, and in part lies beyond the individual self." Perhaps based on early child-parent affection, there may be a feeling of personal relationship ("Our Father which art in Heaven") but

> it does not destroy the power and the glory of this divinity. And all the evidence suggests that only the personal approach will make the contact really effective.

He describes the purpose of the Religious Experience Research Unit at Manchester College, Oxford (see "Ends and Sayings," June 1969), which he sees as helping to make real the unity of science and religion.

Speaking at the Rotary International Conference, Blackpool, 17 April 1970, Mr. Jo Grimond, the former Liberal Party leader, question-

ed what the duties and responsibilities of the individual might be in a society rapidly extending its areas of freedom (*The Times*, 18 April 1970). Did freedom simply mean a breaking of all rules, a shattering of all the older ideas of propriety, permissiveness in sex, abortion, drug-taking, and so on, as long as no one else was injured or affronted?

New freedoms demand the balance of a new corporate emphasis to morality—the needs of society as well as of the individual. Has the individual the right to abuse himself through tobacco, drugs, or, indeed, triviality of amusement? Should any group simply be concerned with its own advantage? How does duty work out, in business, political, and administrative relations?

Mr. Grimond was wise in that he was not afraid to go back to go forward, in saying: "To lay down guidelines, the golden rule of 'Do unto others as you would they should do unto you' maintains its validity."

For those whose imaginations find this difficult—what *we* might like, might not suit *them*—the reverse side of the saying, as given by Confucius, might be of help. "Do not do to other people what you would not like done to yourself."

Yes, man is an animal, and a marvellously complex mechanism. But above that, man is an incarnation of the rational, conscious mind, and a participant in the supra-rational, the supreme, the creative power of the universe, variously called the Creator, God, Brahman, Tao, Cosmic Mind, Oversoul, Logos. Man's organism and mechanisms are only the means used by man as the rational being and the supra-rational "son of God, created in God's image." The brain and other organs are but the tools for man—the thinker and discoverer of truth, the seeker for the supreme Goodness, the admirer of the sublime Beauty, the inventor and creator of great values—for man as the immortal "self" incarnated in the mortal human organism. This conception of the Total Man has to be substituted for the utterly distorted idea of man as mere mechanism or mere organism.

—P. SOROKIN

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